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A STUDY OF HOMILETICAL THEORY.

ARTICLE III.

THE STATE OF HOMILETICAL THEORY DURING THE MIDDLE AGES A. D. 400-1500.

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The time included in the present survey extends from Augustine (d. 430) to Erasmus (d. 1536). Each of these distinguished writers marks an epoch in the history of homiletical theory; Augustine the close and culmination of the patristic development, Erasmus the beginning of the modern. Between them lies the long stretch of mediævalism, in which the only important contribution to homiletics was that of scholasticism. But the elaborations and refinements of the scholastic method added little of real value, except fuller and clearer analysis, to the principles laid down by Augustine; while it was precisely these excesses of method which invited the criticism and proposed improvements of the Humanists and Reformers. Why then, it will be asked, place Augustine at the beginning of the mediæval period instead of at the close of the patristic, where he more properly belongs? Simply because there was no new beginning immediately after him. His work remained the norm and standard of homiletical teaching throughout the Middle Ages, except for the scholastic developments mentioned. Nor was there any formal homiletics before Augustine. His position in the history of this subject is therefore unique.

He is the turning point of the patristic into the mediæval age, and therefore belongs to both; to the one because he sums up its development, to the other because he is its principal, and for a long time its only homiletical teacher. It would indeed be proper to make some sort of new homiletical era begin with the rise and dominance of the popular and scholastic preaching of the twelfth and thirteenth centuries, but as that would leave almost a blank between Augustine and that time (so far as homiletical theory is concerned), it is just as well to take the whole long period in one survey, dividing into four shorter periods as follows: (1) A. D. 400-600; (2) 600-1100; (3) 1100-1300; (4) 1300-1500.

THE FIRST PERIOD, 400-600.

As was pointed out in the preceding article we have no definite theory of preaching before Augustine. But in his famous treatise *De Doctrina Christiana* (*On Christian Teaching*) we come at last upon a distinct and worthy effort to formulate the principles of public discourse as these apply to preaching. Both the title and contents of the book show that the author had in mind preaching as the function of teaching the Word of God in a worshiping assembly of Christians, rather than as the proclamation at first hand of the gospel to unbelievers. His treatment therefore is a study of the method of interpreting and publicly teaching the Scriptures. We must keep in mind in regard to the author these three things: (1) That he was a carefully trained rhetorician, and had taught rhetoric with success before his conversion to Christianity; (2) That he was a devout and profound thinker and theologian, fully committed to the view that the Christian Scriptures are an authoritative revelation from God; (3) That he was a preacher and prelate of long experience in the pastoral office when he wrote this treatise. Thus his equipment for his task was admirable, and as complete as his times and his personal limitations permitted.

The treatise *On Christian Teaching* consists of four books, of which the first three were written in the year 397, the fourth not until 426. The first three are not strictly homiletical, but

hermeneutical. They lay down the principles of Biblical interpretation as these were conceived by Augustine. He believes that the first duty of a preacher is to have a clear and correct understanding of the Word of God; but, it is also a rhetorical principle of the first importance that a speaker should have something to say! Accordingly in the opening chapter of the first Book he announces his purpose in these words: "There are two things on which all treatment of the Scriptures depends: the method of finding what is to be understood, and the method of setting forth what has been understood. We shall first discuss finding, then setting forth." In the prologue to the fourth Book (published thirty years later) he quotes this language when taking up the second part of his proposed task. Thus the first three Books are devoted to invention, and only the fourth, after a long interval, is given to rhetoric, or homiletics, proper. On this we may remark, first, that it was a well accepted rhetorical theory from Aristotle down that the invention of material was the main thing, the mode of expression secondary; and in thus giving first and more extended treatment to the materials of discouse Augustine was but carrying out the rhetorical principles in which he had been trained. Secondly, this procedure accorded well with the accepted practice in preaching as it had been developed up to Augustine, namely, making the careful interpretation of Scripture the principal element of discourse.

For our immediate purposes, however, the first part of the treatise *On Christian Teaching* (Books 1.-III.) may be omitted, and only the fourth Book need be brought under review. The edition used is that of Tauchnitz, a recension by Bruder of the Benedictine text. Reference is also made to the translation of J. F. Shaw in Dods' edition of the Fathers (T. and T. Clark, and reprinted in the American edition of the Post-Nicene Fathers). The work has been discussed by Paniel, Nebe and other students of the History of Preaching; and particularly well by Brömel, *Homiletische Charakterbilder*, Bd. I., S. 1ff. The following brief outline of this justly famous and profoundly influential study of the art of preaching will give the reader some inkling of its highly suggestive and useful con-

tents; but neither outline nor translation can be anything but a feeble substitute for the vigorous, terse, interesting original.

In chapter 1 the author says it is not his purpose to "lay down any rules of rhetoric, such as I have learned, and taught, too, in the secular schools. These are useful, but can be learned elsewhere". In chapter 2 he shows that "it is lawful for the Christian teacher to use the art of rhetoric", and says: "Now the art of rhetoric being available for the enforcing of either truth or falsehood, who will dare to say that truth in the person of its defenders is to take its stand unarmed against falsehood? For example, that those who are trying to persuade men of what is false are to know how to introduce their subject so as to put the hearer into a friendly or attentive or teachable frame of mind, while the defenders of truth shall be ignorant of that art? [Augustine here states the commonly accepted theory of the Introduction as given by Cicero: *reddere auditores benevolos, attentos, dociles.*] That the former are to tell their falsehoods briefly, clearly and plausibly, while the latter shall tell the truth in such a way that it is tedious to listen to, hard to understand, and in fine not easy to believe? That the former are to oppose the truth and defend falsehood with sophistical arguments, while the latter shall be unable either to defend what is true or refute what is false? That the former while imbuing the minds of their hearers with erroneous opinions are by their powers of speech to awe, to melt, to enliven and to arouse them, while the latter shall in defence of the truth be sluggish and frigid and somnolent? Who is such a fool as to think this wisdom? Since then the faculty of eloquence is available for both sides, and is of very great service in enforcing either wrong or right, why do not good men study to engage it on the side of truth, when bad men use it to obtain the triumph of wicked and worthless causes, and to further injustice and error?"

In chapter 3, however, Augustine is careful to show that a mastery of rhetorical rules as such is not necessary to good speaking; that we can learn by hearing and following eloquent speakers. A wise caution is given in these words: "Care must be taken indeed lest the things which ought to be said escape

from the mind while attention is being given that they be said by art." In chapter 5 he says that wisdom is more valuable than eloquence, but both are needed, and goes on to show in the next chapter how the sacred writers employed both. As there is an eloquence appropriate to the different ages of men, so there is a species appropriate to men "who justly claim the highest authority and are evidently inspired of God. With this eloquence they spoke; no other would have been suitable to them." Further on this point he says: "It was as if wisdom were walking forth from its home—the breast of the wise—and eloquence, like an inseparable attendant, follows without being called." In chapters 7-9 he illustrates the combination of inspired eloquence and wisdom in the cases of Amos the prophet and Paul the apostle, acutely and interestingly analyzing and discussing passages from their writings. He cautions that the preacher must not imitate the obscurities of the sacred writers, which, though proper to them, are not so to us. This leads him in chapter 10 to discuss clearness of style and to say that it must be secured even at the expense of other things if necessary, saying that it is of no use to speak at all if our hearers do not understand us. In chapter 11 he says that a golden key which will not unlock the door is useless, while a wooden one that does is better. Yet as even the food necessary to life requires seasoning for some palates we must not reject elegance of speech where it is appropriate. In chapters 12 and 13 he develops Cicero's maxim that an eloquent man must so speak as "to teach, to please, to move", showing how the principle applies to the Christian preacher. This is one expression which he gives to the princple: *Oportet igitur eloquentem ecclesiasticum, quando suadet aliquid quod agendum est, non solum docere ut instruat, et delectare ut teneat, verum etiam flectere ut vincat.* Chapter 14 discusses beauty of diction and cautions against excess of ornament.

In chapters 15 and 16 Augustine wisely and seriously treats of the preacher's necessary dependence upon the Holy Spirit and prayer for any true success in his preaching. Yet he must not neglect a sensible use of proper human helps. In chapters 17-19 another great dictum of Cicero's is handled and applied

to preaching. It is the principle of the three different ways of speaking which grow out of the nature of the things to be discussed: *parva submisse, modica temperate, magna granditer,* that is, little things humbly, ordinary things moderately, great things grandly. Then in chapters 20-26 he discusses these three styles—the humble, the moderate, the grand—giving illustrations from the sacred writers, and also from Cyprian and Ambrose. In one highly entertaining passage (chapter 24) the author relates an incident from his own experience, when under an earnest appeal to a rude people in Mauretania to desist from the bloody feuds to which they had long been addicted they were led with tears to abandon an inveterate custom.

Chapters 27-29 present with force the great truth that whatever be the style of the preacher's speaking his life should enforce what he says; for though truth is truth and will do good even when spoken by evil men, yet the preacher who carefully practices what he preaches is sure to do the most good. So in chapter 30 the great duty of prayer for the divine aid and blessing is suitably once more pressed home. In chapter 31 the author concludes his treatise with an apology for making it longer than he intended, closing with these words: "I give thanks to our God that in these four books, with such little skill as I have been able, I have discussed not such a preacher as I, to whom many things are lacking, could claim to be, but such an one as he ought to be who in sound, that is Christian, teaching is diligent to labor not for himself alone but also for others."

Even so slight a sketch of this notable treatise shows that with a master's hand the great thinker has touched the essentials of the art of preaching for all time. There are three things which stand out pre-eminently clear in Augustine's teaching: (1) The essential of a right character in the preacher and a proper conception of his task; (2) The necessity of a correct interpretation of Scripture and its use as the authoritative material in preaching; (3) A sane and skillful employment of accepted rhetorical principles as far as these are available and serviceable to the preacher of the gospel.

Relatively to homiletics the treatise occupies the position of Aristotle's *Rhetoric* toward the art of speaking in general. Details of interpretation (especially the allegorical method) and of rhetorical theory itself are of course open to criticism and dissent, but on the whole this first treatment of homiletical theory remains one of the most important, not only for its historic and literary interest, but for its grasp of fundamental principles, its solidity of thought, its charm of style, its devoutness of aim.

After Augustine there is no treatise on preaching for centuries. Though Gregory the Great (pope from 590 to 604) was a diligent preacher and urged the duty upon others, he added nothing of importance either to the theory or practice of preaching. His justly celebrated *Pastoral Rule* (*Regula Pastoralis*) is a highly interesting and important contribution to Poimenics but has little value for Homiletics. (Besides the edition in Migne's *Latin Patrology,* Gregory's Works, there is a convenient edition containing both the original and a translation, by H. R. Bramley, Oxford, 1874). The little book was a great favorite throughout the Middle Ages. It was paraphrased by Alfred the Great into Anglo-Saxon and its study enjoined upon the priests. Charlemagne also admired it much and caused several synods to urge the reading of it upon the clergy. The treatise owes much to Gregory Nazianzen and Chrysostom, and something to Ambrose, but has also an independent value. Devoted to a discussion of the duties and character proper to a pastor it gives a few hints here and there on preaching, but no formal discussion. In the introduction and first chapter Gregory insists that only suitable and skilled men should be made pastors. In chapter 7 he discusses with good sense the calls of Isaiah and Jeremiah as well illustrating both the modest reluctance and the courageous obedience which should characterize one who is called to the duty of preaching. Chapter 4 of Part II. opens with the good remark, "Let the pastor be discreet in silence, useful in speech; that he may neither declare what ought to be kept, nor keep what ought to be declared." There is some discussion of how he may be "useful in speech". The Lord rebukes the pastors

who will not speak, calling them "dumb dogs that cannot bark." He uses the words of our Lord and of Paul to enforce the duty of preaching; he insists on careful preparation by the preacher, "lest if he is hurried into speaking without due order the hearts of the hearers be hurt with the wound of error". Again, "Often the value of the things said is lost, when it is made light of to the hearts of the hearers by a careless or unbecoming manner of speech." In Part III. Gregory discusses (much after Chrysostom and the Nazianzen) the different kinds of hearers to be addressed, with suggestions as to what is appropriate to each sort. It may be remarked in passing that the ancient and mediæval rhetoric and homiletics both made much more of this topic than is customary in modern treatises. Gregory uses a curious illustration when he says that as the cock strikes himself with his wings before crowing in order to awaken himself and be alert, so the preacher must smite himself before he warns others! Finally in Part IV. he briefly sets forth how the preacher should be duly on his guard not to be puffed up either because of his good life or his good preaching.

THE SECOND PERIOD, 600-1100.

The period from the seventh to the eleventh century inclusive is the darkest in the history of preaching. Ignorance and other unfitness in the clergy, brutality and illiteracy among the people, and many other hindrances worked against the preaching of these ages. It is not to be expected that our research into the state of homiletical theory during such times will be rewarded with anything of special value. Yet there are a few treatises which present some degree of interest as filling what would otherwise be a total blank. Two of these claim slight notice here, for this and other reasons, and not as having any intrinsic worth. These are works of Isidore of Seville and Rabanus Maurus.

For Isidore I have studied the accounts in Wetzer and Welte's *Kirchenlexikon,* Hauck-Herzog *Realencyclopadie,* Schaff's *History of the Christian Church,* Vol. IV., p. 662ff., Montalembert's *Monks of the West,* Vol. I., p. 424ff., and the Works of Isidore in Migne, *Pat. Lat.,* tt. 81-84.

Isidore of Seville (d. 636) was the younger brother of Leander whom he succeeded in the archbishopric of their city. He was a man of wonderful learning, a notable prelate, and an esteemed preacher. He wrote a number of works on a great variety of subjects. His most remarkable production is the treatise in twenty books usually called the *Etymologies*, sometimes the *Origins*, in which he briefly discusses all the learning of his time. Most of it indeed is mere compilation, and he is said to have quoted 150 authors. The title is quite misleading, as the discussion of etymology proper is only a small part of the work. Schaff describes it as "a concise encyclopedia of universal learning".

In Book I., after defining culture ("discipline") and describing the Seven Liberal Arts, he takes up grammar, discussing the alphabet and the grammatical rules of the schools. In Book II. he proceeds to rhetoric. Here he condenses the accepted body of doctrine on that subject. There is nothing new or striking in his treatment, but it shows easy mastery of his matter and power of vigorous and condensed statement of principles. He defines rhetoric as "the science of speaking well", and adopts (of course without quotation marks) Cato's famous definition of the orator as "a good man skilled in speaking" (*vir bonus dicendi peritus*), adding that the "good man consists of nature, morals and arts". One of the best of the little chapters (Bk. II., Chap. VII.) may be given entire as a sample of the author's manner: "Chap. VII. On the Four Parts of an Oration. 1. The parts of an oration in the art of rhetoric are four: exordium, narration, argumentation, conclusion. The first of these arouses the mind of the hearer, the second explains things that have been done, the third produces confidence in assertions, the fourth embraces the end of the whole oration. 2. We must begin then in such a way as to make the hearer well disposed, teachable or attentive: well disposed by beseeching, teachable by instructing, attentive by exciting. We must so narrate as to speak briefly and clearly. We must so argue as first to strengthen our own [arguments] and then to crush those opposed to us. We must so conclude as to stir up the mind of the hearer to do [lit. to fulfill,

implere] what we say." The whole of the little treatise is only a condensed rhetoric, with nothing distinctively homiletical. And this is all that the literature seems to show in the way of homiletical theory up to the ninth century!

Nearly two hundred years after Isidore lived the famous Rabanus Maurus (d. 856), archbishop of Mainz. He, too, was a learned and voluminous writer. His complete works occupy six volumes (Tt. 107-112) in Migne's *Latin Patrology.* Besides other authors I have found something on Rabanus as a homiletician in Lentz' *Christliche Homiletik*, Bd. I., S. 218ff. Of his works as given in Migne the famous treatise *De Clericorum Institutione* (*On the Institution of the Clergy*) contains what he has to say on homiletical theory.

The book was written in the early years of the author, probably while still a monk at Fulda, though perhaps already a teacher of others. It is dedicated to the then archbishop of Mainz, Haistulph, and to the author's fellow-monks at Fulda. The treatise is a sort of text-book of clerical duties, and matters pertaining to the clerical office. It treats of the ranks of the clergy, tonsure, vestments, etc.; of the rites and ordinances, such as baptism, the Supper, unction, the mass. In the second book he discusses the sacred seasons, fasting, penance, confession, reading and singing in worship, the Catholic faith and heresies. In the third book he takes up preaching and thus describes his purpose (*Pat. Lat.*, tom. 107, col. 296): "The third book sets forth how all things written in the divine books are to be investigated and learned, also those things in the studies and arts of the heathen which are useful to be studied by the ecclesiastic man. Lastly also the book shows in what way it becomes those who bear the office of teaching to address different hearers with different modes of speech, and in ecclesiastical doctrine faithfully to teach them." In the work itself he adheres to this preannounced plan and comes in his third book to the discussion of the discipline or education of the preacher. In the first fifteen chapters he treats of the Biblical material and its interpretation, acknowledging (very justly!) his great indebtedness to Augustine and referring to that father for fuller treatment.

In chapters 16-25 he discusses the Seven Liberal Arts—the *trivium* and *quadrivium*—in regular form. In chapters 26, 27 he makes some remarks as to the bearing of the study of philosophy and morals on preaching. At last in chapters 28-36 he takes up and discusses *quid debeat doctor catholicus in dicendo agere,* that is, how the orthodox preacher ought to act in speaking; or, in other words, how the principles and practice of rhetoric are applicable to preaching. But let not the expectant reader look for much, now he has come to the main point. For what follows is only a rehash of Augustine's *Christian Teaching.* It is greatly condensed, but all the ideas are borrowed from that great book. The three ends of speaking—to please, to instruct, to move; the three styles—humble, moderate, grand; the example of Paul (though not of Amos), all are here. Rabanus even reproduces Augustine's ingenious and sophistical defense of plagiarism—which is surely quite to the point! The substance of the defence is that when one takes and commits to memory what another has written, for use in speech, he does no wrong, provided he puts himself into the feelings of the original author; for he who steals takes away what is another's, but the word of God is in no such exclusive sense another's, for it really belongs to him who obeys it! That is, he makes it his own (no matter who has put it into form) if he lives up to it! In another passage Rabanus discusses (after the Gregories this time, even using one Gregory's acknowledgement of debt to the other!) the three very important matters of (1) how the preacher should adapt his teaching to the quality of his audience, (2) how he should be able to distinguish, classify and contrast the virtues and vices, (3) how he should pray to God for power in speech. In case we have learned anything from others we should pray for those from whom we have received it, and for those to whom we offer it, and give thanks to God who gave it both to our teachers and to us.

These two weak compilations are all the treatises which have come down to us from the long period under review. Perhaps there were others, but if so they have either perished or have escaped the notice of scholars.

THE THIRD PERIOD, 1100-1300.

The impulse given to preaching by the reforms of Hildebrand (c. 1050) and the first crusade (c. 1095) naturally first affected practice rather than theory. But within the flourishing epoch of mediæval preaching which reached its height in the twelfth and thirteenth centuries, we find that renewed attention is given to the art as well as the act of preaching.

One of the most important and famous writers of this age was Guibert of Nogent (1053-1124). He was born of excellent and wealthy parents at Clermont. His father died while the boy was yet an infant, but his good mother gave him a careful upbringing, a service which he has duly and tenderly recognized and eulogized in his autobiography. (See Migne, *Pat. Lat.*, tom. 156, col. 839, and elsewhere). Among other educational advantages Guibert enjoyed the instructions of the noted and beloved Anselm at Bec. He became a preacher of some note, Abbot of Nogent after 1104, and a writer of many books, among them the well-known *Gesta Dei per Francos,* an account of the First Crusade. His homiletical work comes in the way of a preface to his commentary on the Book of Genesis (*Moralia in Genesim*), under the title *Liber Quo Ordine Sermo Fieri Debeat, or* A Treatise on the Method (order) in which a Sermon Ought to be Made. (The original in Migne, *Pat. Lat.,* tom. 156, col. 21ff; and a slight account in Lentz, *Gesch. der Hom.,* I., S. 235ff). It is by no means a formal treatise on rhetoric, sacred or secular, but rather a defence or explanation of the author's preferred method of interpreting Scripture, and therefore appropriately prefixed to a commentary on the first book of the Bible. It was written at the request of a friend. The style is rather crabbed and involved, but the book is spirited, and shows both vigor and independence of mind. The treatise does not lend itself to formal analysis, but is for substance as follows:

It is a perlious thing for one whose function it is to preach to neglect his business; for if it is blameworthy for one to commit sin, it is likewise so for one to fail to try to hinder others from sinning, or to help save the sinner. But preaching

is much neglected by some, and that on account of pride; of which there are two sorts: (1) Distaste, (2) Jealousy. Distaste arises from "sermonizers" who by making a business and boast of preaching disgust those who do not wish to be reckoned with that class. Others decline to preach through jealousy, not being willing for others to profit by their knowledge, or fearing lest they might profit too well and surpass themselves. Others still are provoked by envy to only occasional efforts, and these for vainglory. Yet others are kept from preaching because they are evil men and naturally do not wish to speak of good things while they themselves are doing evil things. And still others withhold their services from their brethren because they have no pastoral charge. Let us belong to none of these "orders", but the rather be living members of the church of Christ, clean in heart and earnest in effort to learn and teach the holy things of Scripture. "Let prayer precede the sermon, that the mind glowing with divine love may ardently declare the things which it received from God; that as it glows inwardly it may thus inflame the hearts of the hearers." A lukewarm and languid sermon pleases neither preacher nor hearer. When we find ourselves dull and lifeless it is better to make an end, for if even a good sermon wearies by excessive length how much more does a dull one! Also a preacher should consider both elements of his audience, making things plain to the uncultured and at the same time giving the educated something to stir thought and kindle aspiration.

There are four well-known methods of interpreting Scripture in sermons: (1) historical; (2) allegorical; (3) tropological, or moral; (4) anagogical, or spiritual. For example, Jerusalem, after the historical method is the city of that name; allegorically, the church; tropologically or morally it is "the believing soul of any one who sighs for the vision of eternal peace"; according to the anagogical or spiritual method it signifies the life of the heavenly citizens who see God face to face. Each of these methods has its value, and the preacher should know how to use them all; but the most useful for edification is the tropological, the way of moral application.

For though allegory be pleasing to the believer, and may help his faith, moral application is more profitable to his life. For its effective use the preacher should know both virtue and vice, that he may persuade to the one and warn aganst the other. From his own experience he should know what temptation is and how the Lord delivers from it. "Magnifice enim tentati magnificentius sunt erepti gratias magnificentissimas debent." Some allegory intermingled imparts freshness, and the preacher should also know how to illustrate from nature and life. His sincerity and good intentions should be not open to question; there should be no ground to suspect him of preaching either for fame or money. In moral preaching it must be made clear that vice is punished both in this life and forever in hell, and that virtue is eternally rewarded in heaven. But the preacher must also remember how God forgives the penitent and accepts the fruits of genuine contrition. Paul knew how bitterly vice punishes him who commits it, and St. Gregory says there is nothing happier than an innocent mind. But a theoretical knowledge of vice and virtue is not enough. In vain is a soldier armed if he has no mind to fight. "And what profits it to perceive the virtues contrary to lusts if the reason torpid and inert, will not arise to fight with them?" Holding these principles in mind the author proceeds to comment on the Book of Genesis.

Next after Guibert should be mentioned Alan of Lille (Alanus ab Insulis) who died about 1203. There were several influential men of this name, and the tangle of personality has not been quite satisfactorily worked out by scholars. But this particular Alan seems to have been a Cistercian abbot at the town later known as Lille in Flanders. He is said to have lived to a very great age, and to have been a man of great learning. He was a voluminous author and his writings were much read. We are here concerned only with his *Summary of the Art of Preaching* (*Summa de Arte Praedicatoria*), a treatise which shows great acuteness of thought, ample learning and considerable homiletical skill. (It may be consulted in Migne, tom. 210, col. 110 sqq., and is noticed by Lentz, *op. cit,* S. 232ff, by Lecoy de la Marche, *La Chaire Francaise*

au Moyen Age., etc., p. 152 *seq.,* by the cyclopedias, and quite recently in the new volume of Schaff's *Hist. of the Christian Church,* V. 853f.)

In the preface Alan begins by saying that the ladder of Jacob consisted of seven rounds which represent the progress of "the catholic man" and are these: (1) Confession; (2) prayer; (3) thanksgiving; (4) study (*perscrutatio*) of the Scriptures; (5) in doubtful interpretations seeking aid from older men; (6) exposition of Scripture; (7) preaching. Each of these is elaborated somewhat, and on the last it is remarked: "He ascends the last round when he publicly proclaims what he has learned from Scripture." Alan says that on the first six steps much has been written, but on the last very little. So "we have thought it worth our while to compose this treatise for the benefit of our neighbors. First, then, we must consider what preaching is and of what sort as regards both the surface matter of words and the weight of opinions, and how many are its kinds; secondly, who ought to preach; thirdly, to whom it should be delivered; fourthly, why; fifthly, where." According to this promised outline the work proceeds to treat of the first topic, or set of topics, in chapters 1-37. Chapter 38 suffices for the second—whose office it is to preach. The third head, on the different kinds of hearers occupies chapters 39-48. And here the book abruptly ends, the two last of the proposed topics being omitted without explanation.

In the opening chapter Alan discusses the nature and qualities of preaching, giving this definition: "Preaching is open and public instruction in morals and faith, promoting the information of men, and proceeding from the path of reasons and the fountain of authorities"—by the last lumbering expression he means that it is to be supported by arguments addressed to the reason and by the authority of the Scriptures and of the church or theologians. Developing his theme he shows that preaching must be open, according to Christ's command in Matt. 10:26f, and as opposed to the secret teaching of heresy; and that it must be public, that is, addressed to more than one. By morals and faith he means of course duty and doctrine, and thus explains: "The two parts of theology are intended,

namely, the rational, which pursues knowledge of divine things, and the moral, which offers instruction in morals. For preaching instructs now in divine things, now in morals; which is signified by the angels ascending and descending; for these angels are preachers, who ascend when they preach heavenly things and descend when through moral teaching they adapt themselves to their inferiors." Promoting information gives the final cause, or utility, of preaching. Preaching in ambitious or undignified language for effect is to be avoided; but we must not be too censorious of those who thus preach, but rather bear with them, according to the example of Paul who rejoiced in the preaching of the gospel, even in pretense. The weight of thought in a sermon is the main thing. As regards form, preaching should first of all rest upon the authority of Scripture as its own proper foundation, especially the Gospels, the Psalms, the Epistles of Paul, and the writings of Solomon, from which useful moral instruction may be derived. But other parts of Scripture should not be neglected, especially when they can be made to serve the purpose in view in preaching. In the next place, the preacher should capture the good will of his hearers alike by his own modest bearing and by the usefulness to them of the theme which he proposes to discuss. He ought to impress them that he is setting before them the word of God for their good, and not for any earthly reward to himself or for applause, for they should be thinking not of the speaker but of what he says. "For in a thornbush not the sharpness of the thorn but the beauty of the rose is to be considered; for even in a frail reed honey is found, and from a stone a flame is struck." Next the preacher should proceed to the exposition and application of his text. He should not take too difficult and obscure a text. Nor should he range too widely from his theme, lest the beginning, middle and end of his discourse should not agree! He should adduce other authorities to sustain his proposition, occasionally quoting even secular authors, as did Paul. He should put in moving speech to soften the minds of his hearers even to bring tears. When he sees tears flowing he should pause a little, but not too long, remembering what Lucretius says: "*Nihil citius arescit*

lacryma" (nothing dries more quickly than a tear). The sermon should be concise, "lest prolixity beget disgust". Finally, the preacher should use examples to prove his points, for teaching by illustration is both easy and popular. So much for theory.

Alan now proceeds in chapters 2-38 to illustrate his principles by examples. He takes up a number of different subjects and gives model sketches and outlines showing how they ought to be treated. These are more curious than valuable, full of strained interpretations and applications. but exhibiting not a little homiletical skill and shrewdness in the outlines and hits. Some of the subjects treated are Contempt of the World, Contempt of Self, Gluttony, Luxury, Avarice, Pride, Spiritual Grief and Joy, Talkativeness, Lying, Prayer, Alms, Hospitality, etc. In chapter 38 Alan takes up his second general topic of discussion, Who should preach? and claims that the function should be confined to those duly authorized by the church. They must be sound in doctrine that they may teach others, and pure in life that they may offer a good example. He condemns unsparingly the lazy, the mercenary, the unworthy. "To preachers belong knowledge, that they be trained in both Testaments, discreet in the examination of opinions, skilled in sermons, circumspect in all their actions, contemners of the world, assiduous in their duty." In chapters 39-48 he discusses the matter of audiences—the different kinds of hearers. It is evident that he has in mind imperfect believers rather than unbelievers. Membership in the church is presupposed. Those outside are rather regarded as swine before whom the pearls of gospel truth must not be thrown. He instances a great variety of hearers, and shows how the preacher must adapt his teaching to the different ones as a physician his remedies to different patients. As before, he gives examples of sermons to the different kinds of hearers, showing how it must be done. These include sketches of sermons to soldiers, lawyers, princes and judges, monks, priests, married people, widows, virgins, *and the sleepy.* With this crack of the whip our worthy homilist concludes his homily on homiletics. Whether the remaining two topics proposed in the introduction

were purposely dropped, or postponed and never again taken up, does not appear. But either of these conjectures is more probable than that this part of the treatise was finished and lost.

This is the most important work on the theory of preaching since Augustine. It introduces the scholastic method and the more numerous treatises of the scholastic period. Though incomplete, ill arranged, abounding in strained conceits and other faults, it has some measure of originality, and a good deal of shrewdness, good sense and suggestiveness.

The great collection of mediæval Latin writers embraced in Migne's *Patrologia Latina* ends with the twelfth century; I have therefore not had access to the originals of the treatises to be mentioned in the remainder of this article. But they have been carefully studied and their substance presented by one or more of the following scholars from whose works, and some other authorities, the ensuing discussion is chiefly derived. Lentz, *Geschichte der Homiletik,* 2 vols., an old work, but still valuable in many points though incomplete, Lecoy de la Marche, *La Chaire Francaise au Moyen Age,* a very able, thorough and satisfying work, a model of its kind; R. Cruel, *Geschichte der Deutschen Predigt im Mittelalter,* a work as satisfactory for the German pulpit as the preceding one is for that of France. The thoroughness of research, candor and critical ability displayed in these latter two great works would seem to leave little for an independent investigator to do but to verify their facts and occasionally to differ in judgment as to details.

In the great thirteenth century the most important name that comes up in the theory of preaching is that of the renowned "Seraphic Doctor", Bonaventura (d. 1274), theologian, mystic, cardinal and saint. Among his numerous writings is one which bears the title *The Art of Preaching* (*Ars Concionandi*). The little work follows closely the *Christian Teaching* of Augustine. It discusses as its three main topics: Division (the general outline of the whole discourse), Distinction (the more minute and logical analysis of the proposition), and Enlargement (*Dilatatio,* filling out with illustration, argument, appeal, etc.). The book gives sound teaching and useful

cautions on all these points, but seems to pay chief attention to the last. It is noticeable that this great scholastic gives a sane warning against that minute and subtle division of which he was himself so great a master; which goes to show that already the doctors of the scholastic method realized how their weaker pupils were carrying the method to excess. It is at least refreshing to hear this great doctor say (as quoted by Lentz): "For the more simple an analysis is, that is by the fewness of its members, so much the better."

The next treatise of any importance is that of Humbert de Romanis (d. 1277), a Frenchman, educated in Paris, a Dominican monk, and for a long time general of his order. He is said to have begun his book about the year 1255 and to have spent several years in writing it. The work is entitled *De Eruditione Praedicatorum* (On the Education of Preachers) and has special reference to the training of preachers for their duties. It consists of two books of a hundred chapters each. The first book treats of the office of the preacher in a more general way—its requirements, duties, aims, effects, etc. The second book bears more directly on preaching, and is divided into two parts: (1) The art of composing sermons for all classes of hearers; and (2) How to compose sermons promptly (*De modo prompte cudendi sermonen*). It seems, from what Lentz and Lecoy have to say of it, to be a dry and wooden method; a set of detailed rules to be followed in various circumstances, but to contain some valuable hints and suggestions. Lentz says (Bd. I. S. 239f): "The author appears in a more engaging light when he criticises the faults of his contemporaries. Here he gives warnings which are useful for all times. He blames especially the hankering after subtleties, in order, by what is novel and paradoxical, to shine in the pulpit." He also condemns excessive length of sermons, whimsical choice and forced interpretations of texts, and other faults common then and always. One of his sayings worth quoting is: "There are those who are more studious for ornaments of language than for the views to be expressed; like those who care more for the beauty of the dish in which they serve the food than for the food itself."

THE FOURTH PERIOD, 1300-1500.

Toward the end of the thirteenth century the great age of preaching which then came to its height was already declining. This was especially apparent in the scholastic and popular types of preaching; it was not so manifest in the mystic type, which rather came to its height in Tauler of Strasburg in the next century (d. 1361). But the homiletics of the time does not show as much decline as the preaching; and the reason for this is apparent in that as theory commonly follows practice, the theory of any epoch is likely to be based more on preceding than on contemporary practice. This does not hold good entirely, but is sufficiently near the truth to account for the fact mentioned. But even at best we find that the homiletics of the fourteenth and fifteenth centuries is marked by many faults of its own and the preceding age. It cannot be regarded as of the highest sort, but it affords much of more or less curious interest, both as an evolution from the past and as an impulse to the future of homiletical theory. The number of treatises is greater, and they are more elaborate.

Toward the last of the thirteenth or early in the fourteenth century there belongs a group of treatises of uncertain authorship. One of these is assigned to the famous theologian, Thomas Aquinas, (d. 1274), but is almost certainly not his. It is called *A Treatise on the Art of Preaching* (*Tractatus de Arte Praedicandi*), and discusses the nature, value and effect of preaching; the mode of amplifying the discourse; and certain points which the preacher must observe, such as, he must not be ashamed to preach Christ, but must avoid things likely to cause stumbling and be silent about doubtful things, never raise a question without answering it, speak clearly, deliberately, and without unnecessary repetitions; must prepare as carefully for village folk as for the more cultivated, avoid needless haste, must not let his looks wander around when preaching, never address a particular person, nor preach too long, not more than an hour in any case; must carefully turn his Latin sketch into a common tongue, but studiously avoid all coarse, undignified and offensive expressions. A later sup-

plement gives some examples of sermons of different kinds, and distinguishes three different modes of preaching: (1) The laic or popular mode, like the old homily or running comment on Scripture; (2) the thematic, or topical form, which derives a *status* or proposition from the text and logically unfolds it; (3) the remaining mode is described rather than named as being the use of the text itself as the proposition which gives the division, and supporting it with illustrations, arguments, application. Thus we see that the threefold distinction so familiar to us—expository, topical and textual—was already in use and clearly distinguished.

An anonymous treatise belonging to the end of the thirteenth century or early in the next was found by Lecoy in the Sorbonne and is discussed by him in the work already noted. Of the two titles given the critic prefers "A Certain Treatise on Amplifying Sermons (*Tractatus quidam de dilatatione sermonum*). It is very brief, only a sort of homiletical sketch showing how to expand a sermon—chiefly, it would seem, a sketch or outline either made to order or bodily stolen by the preacher! In several places the treatise seems itself to owe guiltily much to the sketch of Bonaventura on the same subject. It gives eight ways of amplifying a discourse: (1) Putting a proposition for a word—by definition, description, explanation; (2) dividing and analyzing, but not overmuch; (3) reasoning, both direct and refutative; (4) citation of texts; (5) use of the degrees—positive, comparative, superlative; (6) use of figures of speech; (7) use of allegory, tropology, anagogy; (8) setting forth of causes and effects. Along with this may be mentioned a *Treatise on the Art of Preaching* usually ascribed to Henry of Hesse (d. 1397), but really of unknown date and authorship. Cruel discusses it, but it seems to be of little or no value except as a specimen of its kind. It distinguishes four kinds of preaching: (1) The most ancient (homily, exposition); (2) the modern (thematic, topical); (3) the ancient (textual); (4) the subaltern (a kind of mixture of the last two). Examples of each kind, except the last, are given.

It is a long time before we come to anything else worth

mentioning in the way of the literary treatment of homiletical theory. We find it at the end of the fifteenth century, just prior to the new era of Humanists and Reformers who introduce the modern epoch. Just about the turn into the sixteenth century there appeared two treatises which show some advance upon the preceding in fulness and force of treatment, but little if any in other respects. One of these is a *Treatise on the method of learning and teaching to the people sacred things, or the method of preaching,* as the long title runs. The author calls himself Hieronymus (Jerome) Dungersheim of Ochsenfurt, and dedicates his work to Ernst, archbishop of Magdeburg, who died in 1513 but seems to have been still living when the book was published. This gives us a general but not exact hint as to the date of the work. Cruel speaks highly of "the vigorous handling and logical division of the material". In the preface the author declares the aim of his work to be the instruction of young preachers for the most important of all tasks, lamenting that so many are thrust into the work without sufficient preparation. He divides homiletics into three parts, somewhat after the manner of Aristotle's *Rhetoric*: (1) As it relates to the preacher; (2) the sermon itself; (3) the hearers. In the first section he gives sensible counsels as to the preacher's studies, character and habits of work. One good warning, which it is refreshing at least to find, is directed against the practice of depending on collections of sermons prepared for use. And it is interesting to note that the author urges at least three years of preparatory theological studies before taking up the active duties of the priesthood. In the second section, which is more definitely homiletical, the treatise sets forth in chapters 1 and 2 the utility, material, and composition of sermons. Chapter 3 tells of the different kinds of sermons and discusses at length the *modus communis,* or prevalent method of preaching: First comes the announcement of the text in Latin, then the greeting to the people, next repetition or paraphrase of the text in the vernacular, with prayer for divine aid in expounding it, using with this an *Ave* or a *Paternoster* or the *Veni Sancte Spiritus;* then comes the introduction which may be derived

from various sources; then the proposition; next the disposition or arrangement, which may be either a logical division of the theme or may follow the natural division of the text. The author then proceeds to specify ten ways in which the method of treatment may be varied, such as, a running comment on the lesson of the day (the old homily fashion), division of the passage into several parts, explanation in the fourfold manner (historical, moral, allegorical, spiritual), consideration of causes, effects, circumstances, modes, peculiarities of the text; and so on. Chapters 4-8 discuss amplification, figures of speech, turning the sermon into German, faults of delivery, and the conclusion. The third section covers the long familiar ground of the various kinds of hearers and the preaching adapted to each.

About the same time flourished another homiletician of some note in Ulrich Surgant who says that he was a young priest in 1475; the first book of his treatise is dated 1502, and in the second book 1508 is mentioned as the current year. He held important positions as canon and dean in churches at Basel, was a titled doctor and evidently a man of some culture. His book bears the title A Manual for Curates (*Manuale Curatorum*). It is important both in itself and as marking the transition to the homiletical work of the Humanists of the opening period. It consists of two books, of which the first treats of the theory of preaching, and the second gives a collection of models, extracts, subjects and examples suited to all sorts of occasions. The first book is the one of special interest here. Without a more general classification it discusses the art of preaching in twenty-five chapters under the following topics: What preaching is, who should preach, what and how, the fourfold interpretation, the special art or science of preaching, different kinds, parts of the sermon, rules and authorities, rules for turning the Latin into German (in the delivery, indicating the use of Latin notes or ready-made sermons), relation of sacred to secular rhetoric, memorizing, delivery, adaptation to the intelligence of the audience, faults in delivery, conclusion of the sermon, homiletical helps—especially books. We see from this enumeration that the treatise covers many points

of practical value; but not having seen the original I cannot give any estimate of the comparative worth of the treatment.

On the whole, as we survey the long path through which we have toiled, we see that homiletics after Augustine was sadly lacking in originality and power. The treatment was sapless and mechanical; life and interest are wanting. I think the little book of Guibert of Nogent prefixed to his commentary on Genesis shows more liveliness than the more formal treatises, but it is merely a sketch. We cannot have failed to notice how largely the matter of adaptation to audiences figures in these works as compared with those of our times. The general rhetorical principles of division and style and delivery receive conventional notice, but the reproduction is monotonous and tame for the most part. One thing we cannot fail to commend is the urgent insistence on fitness in character and culture in the preacher; and, however far short practice fell, it is gratifying that at least theory was found on this vital point. The four modes of interpretation are often explained, but no particular encouragement is given to the allegorical and spiritual. Theoretically at least the historical and moral seem to be preferred. The faults of extremists and oddities are reprehended. After the twelfth century the influence of scholasticism is clearly apparent. There is great need of new and better treatment, and the time is at hand.

CHRISTIAN MYSTICISM A TESTIMONY TO THE SPIRIT.

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Chillingworth gave his famous book the title, "The Bible the Religion of Protestants," a title which was fruitful of much error because it did not state the whole truth. The Bible is not the religion of the Protestant or of any other Christian sect. At best, it is only the record of the Christian revelation made through certain individuals and a course of human history. No religion can be found in a book, because religion always has to do with persons. The book can only record the experiences the person has had.

In this respect the Bible is of priceless value to mankind. It keeps alive the experiences of those who have known religion in its greatest purity and will, for this very reason, always remain as an indispensable guide in religious matters.

But Christianity is not confined to these experiences which man had centuries ago. Christianity, if it is anything, is a redemptive process, and if the experiences of the early Christians were real, if there was a Holy Spirit which was the source of their redeemed lives, which enriched them in greater love and holiness, the same experiences must be possible to-day. The work of the Holy Spirit must be continuous and the consciousness of His Presence must be the constant experience of the Christian Church. Unless this is true Christianity has no value for the world to-day. A God who worked in the past but does not work in the present would be interesting from a historical standpoint but of no value to practical religion. "It is useless to preach the Christianity of eighteen centuries ago, if we ignore the Christianity of to-day." Realizing this fact, we turn to the Christian experience of the Church for some evidence of the reality and activity of the Holy Spirit.

For those to whom Christian experience is a mere sentiment, a set of pious feelings, this article will have no interest. All religion begins in experience, experiences that can be described, that are real to the person who has them, and we assume that

these experiences belong to the realm of facts and are worthy of explanation. We even assume that they may be used as one of the sources for the construction of our theology and that no philosophy of religion is complete which does not take them into consideration.

In this article we deal with that religous experience which is known as mysticism. It is not an experience which belongs exclusively to the Christian Church. The mystic is to be found among the Hindus, Buddhists, Mohammedans as well as Christians. Our investigations, however, will be confined to Christian mysticism.

To understand Christian mysticism and its place in the Christian life there are a few things which we must know about the development of thought in the early church. The central thing in the lives of the early Christians was the Spirit of God. "I live and yet not I, but Christ liveth in me," was the key to the understanding of their religious experiences. They lived and moved and had their being in God and in their lives was the fruit of the indwelling Spirit. Their religion was pre-eminently a religion of the Spirit. But within a hundred and fifty years from the time of the Apostles the conception of the Christian life had entirely changed. Under the infiuence of the Roman Empire, the church and the kingdom of God had become identified. Men were taught that the Spirit of God could only work through the Church, its sacrements and its priesthood. Thus as early as the second century Irenaeus says: "It is only at the breast of the Church that man can be nursed to life. He cannot partake of the Holy Spirit who takes not refuge in the church. He who separates himself from this church renounces the fellowship of the Holy Spirit." The church was declared to be the one medium through which the Holy Spirit acted. The soul received the Holy Spirit in the sacrament of baptism. Partaking of the elements of the sacrament of the Lord's Supper they partook of the divine life. Baptism had something of the effect of a charm, completing at a stroke the work of regeneration. Furthermore only as Baptism was received at the hands of the priest did it have objec-

tive validity. It mattered not what might be the character of the officiating priest, in his official capacity he was the instrument in the hands of the Spirit for working the salvation of men.

Thus Christianity had passed from a thing that was inward and vital to a thing that was outward and formal. Instead of seeking the kingdom of God in the heart, made conscious of its presence by the indwelling Spirit, men were henceforth to seek it in outward forms and ceremonies. The altar was to take the place of the heart, the form of baptism the place of the indwelling Christ.

Christian mysticism was a quiet protest against this outward form of religion. The mystic has appeared in both the Roman Catholic and the Protestant churches and wherever he is found he represents that in human nature which cannot be satisfied with the mere outward forms of religion. He represents the craving of human nature to know God and to know Him intimately, rebelling against any external authority and craving for that one supreme authority which is found in the spirit of man. Sometimes this mystic goes to extremes; sometimes he becomes the man of visions and ecstacies, but the mystic at heart is the one who seeks the kingdom of God in the heart, and endeavors to enthrone God as a living presence in the life.

It will be impossible for us to cover the entire field of mystical literature. We must content ourselves with a study of the Spirit of God in a few of the most conspicuous representatives of this school of thought.

The fourteenth century was fruitful in the production of mystics. There appears the great philosophical mystic Eckhart, who was followed by the brilliant list of more practical introspective mystics, Ruysbrock, Suse, Tauler, and the author of the *Theologia Germanica.* Among this list, Tauler was the greatest preacher, being also a man of no mean ability as a philosopher. He was born in Strassburg in the year 1290 and entered the Dominican order in 1308. This Dominican monk was a preacher of fame, drawing about him large audiences of eager listeners. One day there came to him a layman, who

was rich in God's grace and asked the famous monk to preach a sermon, telling them how they might live the highest and best life. Tauler promised to do it and, after careful preparation, he preached a sermon in which stated twenty-four rules which, if carefully observed, would result in the perfect life. When Tauler and the layman met to discuss the sermon, the layman's comment was this: "You are a great clerk, and have taught us a good lesson in this sermon, but you yourself do not live according to it." Then proceeding to point the specific defects in Tauler's life, the layman said: "Your vessel is unclean, and much lees are cleaving to it, and the cause is, that you have suffered yourself to be killed by the letter.—In the life that you are now living, know that you have no light, but you are in the night, in which you indeed are able to understand the letter, but have not yet tasted the sweetness of the Holy Spirit; and withal you are a Pharisee." (Life and Sermons of John Tauler, pp 13, 14, 15). These were bitter words for a priest to hear from a layman but so clear was the layman's analysis of Tauler's character, revealing the imperfection of his life, that the learned priest was compelled to submit humbly to the unlearned layman and seek to be led by him.

The result of this conversation was a long spiritual struggle through which Tauler was compelled to pass. The struggle lasted for two years before he became obedient, and was touched and illuminated by the Spirit of God, his religion becoming more than a philosophy, a vital experience. One night he was overtaken by a fault and was so overwhelmed by the consciousness of his sin that he cried: "O merciful God! have mercy upon me a poor sinner, for thy boundless mercies sake, for I am not worthy that the earth should bear me." As he was in this penitent state there came to him a voice which seemed to say: "Stand fast in thy peace, and trust God, and know that when he was on earth in human nature, He made the sick whom he healed in body sound also in soul." Following this there came another experience when he found himself in the possession of a new strength and might in his inner life and also of a clearer understanding of the things

which before had been dark. The Spirit of God had become a reality to him, bringing him strength and comfort. (Ibid. p. 46). From this time the center of Tauler's doctrine, which he delivered to vast multitudes, was the indwelling of God in the soul. He says: "I have a power in my soul which enables me to perceive God: I am as certain as that I live that nothing is so near to me as God. He is nearer to me than I am to myself. It is a part of his very essence that he should be nigh and and present to me. He is also nigh to a stone or a tree, but they do not know it. If a tree could know God, and perceive his presence, as the highest of the angels perceive it, the tree would be as blessed as the highest angel. And it is because man is capable of perceiving God, and knowing how nigh God is to him, that he is better off than a tree." (Ibid. p. 188). Again he says: What God works in the soul of those "with whom he holds direct converse, none can say, nor can one man give account of it to another, but he only who has felt it knows what it is; and even he can tell thee nothing of it, save only that God in every truth has possessed the ground of his soul." (Ibid. p. 223). This is the supreme blessedness of life, the highest good that the soul can attain, this knowledge of God in the soul.

It is a knowledge that is to be gained by looking into our own lives, rather than to the things about us. Says Tauler: "You may ask, How can we come to perceive this direct leading of God? By a careful looking at home, and abiding within the gates of thy own soul. Therefore, let a man be at home in his own heart, and cease from his restless chase of and search after outward things." If a man is true to the inner voice, he finds God and is led by him. But these voices come only to the soul that is living at its best. "The pure in heart shall see God," is one of the central principles of all the mystics. As Tauler says: "If my soul is to perceive God, it must be heavenly." The soul never finds its union with God simply for the asking; it must fulfill certain conditions. It must resist all unholy desires; it must be possessed with a deep humility before God; it must be willing to forgive its enemies, and

from the heart be the friend of enemies, and above all it must know how to serve the neighbour with a willing spirit, in all things striving to become like the Lord Jesus Christ, walking in obedience to its Lord. This is the pathway along which the mystic declares that the soul must travel if it would know God.

Thus the mystic after the type of Tauler is no dreamer who wastes his days in passive contemplation, but rather is an intensely practical character. He is the one who strives to be holy within, crucifying all the lusts of the flesh and the sins of the spirit, bringing his life under the dominance of love, that he may at length be united with God whose very nature is that of love. He strives to be perfect as his Father in heaven is perfect, developing those moral qualities in his life which are like God, believing that he can know God only as he is like him.

We now turn from Tauler. A life sad beyond comparison, yet triumphant through faith in all its sufferings was that of Madame Guyon. Born the thirteenth of April, 1648, she was destined to a life of hardship and persecution. Forced to marry a man whom she had seen but three days before her marriage, forced to marry upon the principle of filial obedience rather than of love, married to a man with whom she could find no real chords of sympathy, her home made wretched by the cruel disposition of her mother-in-law, left a widow and an orphan while yet a young woman, persecuted wherever she went because of her religious views, insulted, imprisoned, suffering from the solitary confinement of the Bastile and finally banished from her friends and her city, hers was a life wounded and bruised, yet a life which found peace in the midst of its sufferings and joy in its possession of God.

Madame Guyon was a devoted member of the Roman Catholic Church and while she was declared to be a heretic and imprisoned because of her religious opinions, she never was anything but a pious Catholic. When twelve years of age, at the suggestion of her father, she was prepared to partake of the sacrament of the Eucharist. There seems to have been at this time a slight awakening of her religious life. She made con-

fession of her sins and expressed a degree of satisfaction in partaking of the sacramental elements. But her life had not been deeply touched and all of these impressions soon passed away. Rapidly she grew to a young woman, tall and beautiful, attractive both in her mental and physical qualities. Indulged by her mother, who was proud of her beautiful daughter, and fascinated by the influence of the world, she soon became a victim of pride, forgetting in a large degree the Christ.

The story of her religious life from this time until after her marriage and birth of her first child is one of vascillation. Periods come when she is intensely earnest in her search after God and then again she is lost in the fashionable life of the world, in the gayest of all cities, Paris. But God has His own way of dealing with choice souls, though sometimes he must lead them through the fire and the furnace, and in fitting this woman for her great work He was compelled to lead her along this thorny road. Unhappy in her marriage, her home wrecked through the cruelty of her mother-in-law, the loss of part of their property, the death of her mother and half sister, her own sickness and the birth of a child, were a few of the events which caused her to seek consolation not in the things of the world but in religion. Earnestly she sought this consolation but did not find it, until she met a Franciscan, whose name is unknown to us, and to him she stated her condition and her failure to find peace. After listening to her story he said: "Your efforts have ben unsuccessful, madame, because you have sought without, what you can only find within. Accustom yourself to seek God in your heart, and you will not fail to find Him." (Life of Madame Guyon by Upham, pp. 35-36).

These words were God's voice to her soul. At that hour the light dawned and peace was enthroned in her heart. She says: "I told this good man, that I did not know what he had done to me; that my heart was quite changed; that God was there; for from that moment He had given me an experience of His presence in my soul, not merely as an object intellectually perceived, but as a thing really possessed after the sweetest manner. I felt in my soul an unction, which healed

in a moment all my wounds. I slept not all that night, because thy love, O my God! flowed in me like delicious oil, and burned as a fire which was going to destroy all that was left of self in an instant. I was all of a sudden so altered, that I was hardly to be known either by myself or others. I found no more those troublesome faults or that reluctance to duty which formerly characterized me. They all disappeared, as being consumed like chaff in a great fire." (Ib. p. 37).

The change which had been wrought in her life was of the most marked character. She came apart from the social life in which she had been such a central figure, ceasing to attend theatres, dancing and parties of pleasure, not because she found these things wrong, but because she found them dull and insipid, so much so that she wondered how she could ever have enjoyed them. She quit the fashionable world and her dress and manner of living were made to conform to the simplicity and purity of her inner life. She entered with new zeal and from higher motives into her work as a mother, wife and daughter. Not only was she devoted to her family, but also gave her time and money to objects of Christian benevolence. The poor came to her in great numbers and out of her abundance she gave liberally to them. She often retired to solitary places for meditation and found the communion of the divine Love unutterably sweet to her soul. So great was the change that had come over her that her entire being was changed. She was a new creature as the fruits of her life clearly indicate. She was immersed in God and saw all things in God.

There remains, however, another and very important period in her religious development. The aim of all mystics is to reach a perfect possession of and likeness to God and in this attempt of the soul to reach its goal there are, as Inge has observed, at least three stages. "The first is called the purgative life, the second the illuminative, while the third, which is the goal rather than a part of the journey, is called the unitive life, or state of perfect contemplation." (Christian Mysticism, pp. 9-10). Madame Guyon had passed through the first two stages but reached the third only after a long and ter-

rible struggle. She calls this her term of "privation and desolation." These years of desolation, which extended from 1674 to 1680, were caused by the discovery that her life was not yet free from sin and selfishness. She found it difficult to resign herself to the providences of God which placed so many crosses upon her life. She discovered that at root her religion was selfish. It was the consolations of religion that she enjoyed rather than God himself. These were things which brought years of spiritual privation and often times made her think that God had deserted her entirely.

Finally, however, her soul was delivered from its pains and peace returned. Describing her experience she says: "On the 23rd of July, 1860, that happy day my soul was delivered from all its pains.—I was restored, as it were, to perfect life, and set wholly at liberty. I was no longer depressed, no longer borne down under the burden of sorrow. I had thought God lost, and lost forever; but I found Him again. And he returned to me with unspeakable magnificence and purity. In a wonderful manner, difficult to explain, all that which had been taken from me, was not only restored, but restored with increase and with new advantages. In thee, O my God, I found it all and more than all! The peace which I now possessed was all holy, heavenly, inexpressible. What I had possessed some years before, in the period of my spiritual enjoyment, was consolation, peace, the *gift* of God rather than the Giver; but now, I was brought into such harmony with the will of God, that I might now be said to possess not merely consolation, but the God of consolation; not merely peace, but the God of peace. This true peace of mind was worth all that I had undergone, although it was then only in its dawning." (Quoted from Upham's Life of Madame Guyon, pp. 125-126).

From this time until her death her faith was never shaken and her peace in God was never disturbed. Her contentment under all circumstances is so remarkable that it must challenge the attention of the greatest skeptic. When she is on the lake in a great storm and her companions are all in confusion, she is calm; when she is in an accident where death seems certain, she

has a peace which cannot be disturbed; when she is cast into prison she is perfectly resigned to the will of God. Giving herself with utter abandonment to God and trusting in His good will she had become one with God. As she describes it: "Self is now destroyed. The soul, recognizing God as its center, is filled with a love, which, as it placed God first, and everything else in the proper relation to Him, may be regarded as pure. It is not until we arrive at this state, in the entire destruction and loss of self, that we acknowledge, in the highest and truest sense, God's supreme existence; still less do we, or can we, have God as a life within us." (Life of Madame Guyon by Upham, p. 241). She had become nothing in herself that the fulness of God might dwell within her. Passing through the mere form and shell of religious ceremony she had reached the center of all and found the life. God had become her all, her very being.

As a result of this consciousness of her oneness with the Spirit of God the virtuous life became the natural one. At the beginning of her religious experience she had struggled to practice the great virtues. The greater part of mankind never reach beyond the point where the moral life is a struggle. After this great experience, however, she seemed to practice these virtues naturally, almost instinctively. "It was my life to do them," she says. "Charity, sincerity, humility, submission and every other virtue, seemed to be involved in my present state of mind, and to make a part of it." (Ib. p. 133). This doctrine of the moral life, so central in the belief of Madame Guyon, is easily understood when we know her conception of the truest union of the soul with God. It is not only with God. It is not only a union in thought and affection but a union of wills. It is a union of the human and the divine will. A union of the affection might be an exceedingly imperfect one but "when the will, which sustains a pre-eminent and controlling relation, is in the state of entire union with God, it necessarily brings the whole soul into subjection; it implies necessarily the extinction of any selfish action, and brings the mind into harmony with itself, and into harmony with every-

thing else. From that moment our powers cease to act from any private or selfish regards. They are annihilated to self, and act only in reference to God. Nor do they act in reference to God in their own way and from their own impulse; but move as they are moved upon, being gradually detached from every motion of their own." Thus a life of holiness becomes the natural life. God becomes the fountain from which the entire life is drawn and as the fountain is pure the life must be pure.

We may now sum up our impression of these mystics. First they make practical what is oftentimes only a theory. It has always been one of the fundamental principles of Christianity that the soul can abide in God and God can abide in the soul, but we must hasten to confess that oftentimes this principle is nothing more than an idea held by the intellect, not a vital experience of the life. The mystics make this fundamental truth one of experience. They find God a reality in the soul. They do not despise outward forms, nor do they neglect the study of the scholars, but to them the central source of our knowledge of God is in the human heart. A consciousness of something "far more deeply interfused, whose dwelling is the light of setting sun and the round ocean and the mind of man," is the poet's expression of the mystic's feeling. The forms of worship have value but only so far as they lead to a better understanding of this eternal Presence in the life. The creed has value but only as it has a deep spiritual experience as its foundation. Religious forms are necessary but only as a means of leading to a deep religious life.

Wherever the mystic is found he insists upon the reality of the union of his soul with God! Saint Teresa says that the soul may be so fully awake to the presence of God that "she is utterly dead to the things of the world and lives solely in God." Mr. Trine, one of our modern mystics, says: "I know an officer on our police force who has told me many times when off duty, and on his way home in the evening, there comes to him such a vivid and vital realization of his oneness with this Infinite Power, and this Spirit of Infinite Peace so takes hold

of and so fills him, that it seems as if his feet could hardly keep to the pavement, so buoyant and so exhilerated does the become by reason of this inflowing tide." (In Tune with the Infinite, p. 137). J. Trevor writes: "It was in the most real seasons that the Real Presence came and I was aware that I was immersed in the infinite ocean of God." Madame Guyon wrote to a young man who was about to enter the ministry: "It is very desirable, in the earlier part of your ministry especially, that you should spend a portion of your time, and that perhaps not a small portion, in communion with God in retirement. Let your own soul first be filled with God's Spirit; and then, and not otherwise, will you be in a situation to communicate of that divine fulness to others. No man can give what he has not; or if a man has grace, but has it in a small degree, he may, in dispensing to others, impart to them what is necessary for himself. Let him first make himself one with the great Fountain, and then he may always give, or be the instrument of giving, without being empty." (Life of Madame Guyon by Upham, p. 214).

Some may look upon these experiences as purely pathological conditions, signifying nothing which can be classed as reality. But such a superficial treatment of the great phenomena of mysticism fails to take into account the fact that some of the best and most beautiful lives of history have come from the mystics. Out of this union of the soul with God has come deliverance from sin and some of the finest fruits of righteousness. Tauler, speaking of the outward forms which men use to help them to lead a holy life such as fasting, prayer, penance, vigils, says: "Know, that shouldst thou let thyself be stabbed a thousand times a day, and come to life again; shouldst thou let thyself be strung to a wheel, and eat thorns and stones; with all of this thou couldst not overcome sin of thyself. But sink thyself into the deep, unfathomable mercy of God, with a humble submissive will, under God and all creatures, and know that then alone Christ would give it thee." Out of this sinking of himself into the "unfathomable mercy of God" Tauler gained his life of holiness and power.

One of the most beautiful confessions of the power of God in the human life which Christian literature contains is this one from the Autobiography of Saint Teresa: "Like imperfect sleep, which instead of giving more strength to the head, doth but leave it the more exhausted, the result of mere operations of the imagination is but to weaken the soul. Instead of nourishment and energy she reaps only lassitude and disgust: whereas a genuine heavenly vision yields to her a harvest of ineffable spiritual riches, and an admirable renewal of bodily strength. I alleged these reasons to those who so often accused my visions of being the work of the enemy of mankind and the sport of my imagination. I showed them the jewels which the divine hand had left with me: they were my actual dispositions. All those who knew me saw that I was changed; my confessor bore witness to the fact; this improvement, palpable in all respects, far from being hidden, was brilliantly evident to all men. As for myself, it was impossible to believe that if the demon were its author, he could have used, in order to lose me and lead me to hell, an expedient so contrary to his own interests as that of uprooting my vices, and filling me with masculine courage and other virtues instead, for I saw clearly that a single one of these visions was enough to enrich me with all that wealth."

Saint John of the Cross, a co-laborer with Saint Teresa in the reform of the monasteries, writing of the touch of God on the soul, tells us that "they enrich it marvelously. A single one of them may be sufficient to abolish at a stroke imperfections of which the soul during its whole life had vainly tried to rid itself, and to leave it adorned with virtues and loaded with supernatural gifts. A single one of these intoxicating consolations may reward it for all the labors undergone in its life, even were they numberless. Invested with an invincible courage, filled with an impassioned desire to suffer for its God, the soul then is seized with a strange torment—that of not being allowed to suffer enough."

Not only does the mystic bear the fruit of goodness and love but also he breathes with the spirit of supreme contentment.

His life is nearly always marked at the beginning by spiritual struggles but end with a peace that passeth understanding. However we may account for it, and it is not our purpose to account for these things but simply to observe them, these people found what they describe as a supreme blessedness, a joy unspeakable as it is full of glory. The price they had to pay was always great but the thing gained was what we most desire, a life of contentment and peace and joy.

When these mystics forgot their theology and spoke in the language of Christian experience there was the same variety of expression which we find in the Bible. Sometimes they called this inner transforming power the Spirit of God, sometimes the Spirit of Jesus and again the Holy Spirit. Sometimes they found words entirely different from these to describe their experiences. Tauler speaks sometimes of the Spirit of God in the soul and again of Jesus "entering in of a surety." Madame Guyon, speaking of the source of her knowledge and power in writing her commentaries, speaks with equal freedom of her union with the Lord and Christ. "The Lord was so present with me in this work, and kept me so under control, that I both began and left off writing just as He was pleased to order it; writing when He gave me inward light and strength, and stopping when He withheld them." And again he says: It was in the experience of this intimate union with Christ that my words whether written or spoken, had a wonderful effect." (Life of Madame Guyon by Upham, pp. 232-233). A President of one of our theological schools, writing in the language of experience, speaks of "the actual work of the ever-present, life-giving Spirit, the Living Christ," thus identifying the presence of the living Christ in human life with the presence of the Spirit. But no one can fail to understand what these mystics meant. A Power-not-themselves was in their lives, transforming them, filling them with joy and enabling them to live in holiness a Power-not-themselves which we must call the activity of God in the human life.

While apparently the inner witness of the Spirit is fundamental in the life of the mystic, a more careful study of the

mystics makes it clear that the subjective experience was aided by the objective revelation. Both Madame Guyon and John Tauler found the secret of a happy life in the indwelling of the Spirit. They were conscious of an immediate and personal communion with God. Looking in their souls they found God and their hearts burned within them because of this experience. But what was the experience? What did it mean? This question became clear only as the work of the Spirit was interpreted by the Word and by the Witness of the Spirit in the Church. Madame Guyon was a careful student of the Bible. She wrote a series of commentaries which have been published, those on the Old Testament in twelve small octavo volumes and those on the New Testament in eight. Her inner experience was a constant interpretation of the Bible while the latter was constantly illuminating her experiences. The published sermons of John Tauler are remarkable as an illustration of the Mind of the Spirit, revealed in the Word, interpreting the Spirit, working in his life. They are a series of sermons of great practical value to the religious life because the inner and outward works of the Spirit are constantly illuminating one another, showing with wonderful power the blessed redemptive work of God in a human life.

We can conceive of the Spirit of God filling the soul of a heathen who has never heard of the Gospel with blessed experiences and so quickening his entire life that henceforth he will live upon a higher moral level. But we cannot conceive of that man growing into the highest character without the aid of the Word which shall interpret the inner work of the Spirit. The record of the Mind of the Spirit revealed in Jesus and in men in whom the Spirit has worked, the Mind of the Spirit as recorded in the collective experience of the Church, are the only things which can reveal the meaning of the Spirit as it works in the human soul. Without these objective guides there can be no Christian experience. The subjective element divorced from the objective ends in an unchristian and philosophical mysticism.

WHAT VIEW OF THE ATONEMENT IS OF MOST VALUE FOR THE DEVOTIONAL LIFE.

BY PROF. I. S. GUBELMAN, D.D., ROCHESTER, N. Y.

In considering the question here proposed: What view of the atonement is of most value for the devotional life, it would be proper to answer: That view which is most in accordance with Scripture testimony. We may assume that Biblical truth concerning this important subject must be designed for and adapted to the production of the highest results in regard to the devotional life. This would fully justify us in attempting the solution of this question by an examination of Scripture testimony concerning the nature of the atonement.

But while such a procedure would be justifiable and might be considered to be conclusive it may nevertheless be well for us to approach this subject in a somewhat different manner and to inquire into the relation which different views concerning the atonement bear to the devotional life. The result of this inquiry will aid us in deciding what view can best lay claim to a scriptural character, and what view is best attested by Christian experience. We may take it for granted that the view which is of highest devotional value is most likely to be the correct Biblical view.

It will not, I presume, be expected of me, that within the very narrow limits to which I find myself restricted I should attempt to enter upon a minute examination of past and present views of the atonement, or that I should attempt to give a summary even of the history of opinion regarding this topic. I must content myself by stating briefly the contents of the view which I hold to be of the highest devotional value and by giving some reasons which lead me to accord to it this devotional excellence.

The view to which I refer is that according to which there is a necessary and unique relation between Christ's death and man's pardon; the view according to which Christ's death is a sin offering of infinite value; or, to speak in Biblical language

the view which holds that God has set him forth to be a propitiation, through faith, by his blood (Rom. 3:25) that God made him who knew no sin to be sin in our behalf (2 Cor. 5:21), that is, that he took our place as our substitute in suffering on account of our guilt; that he is the propitiation ἱλασμός for our sins, and not for ours only, but also for the whole world. (1 John 2:2.)

According to this view the necessity of this vicarious death does not consist in any unwillingness on God's part to pardon the sinners, but in the ethical character of God which demands that his infinite love to man be manifested and exercised in a manner not in conflict with his infinite holiness, but in perfect harmony with it, and in the fact that only such a manifestation of God's love as is given in Christ's vicarious death, can quiet the accusations of an awakened conscience and effectively influence man's heart and disposition.

Of course a fuller statement of this view would involve the reference to questions such as these: how far does this substitution involve an equality of penalty; what gives to Christ's death this unique significance and value; how may the ethical propriety of such a substitution be shown; but for our present purpose we may confine ourselves to this main statement.

We ask now for the reasons why this view may be held to be of the highest value for the devotional life.

And here we may first inquire as to what is meant by the devotional life. I take it to mean that form of man's soul-life in which man's consciousness of his relation to God finds its expression. A certain kind and degree of that devotional life may be affirmed as belonging to the adherents of any religious system; we ask for that form and degree of it in which man's consciousness and enjoyment of his relation to God finds its highest, its most complete, expression.

If now we will consider some of the essential elements which enter into this highest form of the devotional life, that consideration will aid us in testing the devotional value of the view concerning the atonement which is here presented.

And first, we shall all agree, I suppose, that *true humility*

must characterize the true devotional life. If God is an infinite being and man is finite; if God is a being of absolute holiness and man is very imperfect and sinful, it behooves man to draw nigh unto God in lowliness of heart and deep contrition.

Now what view of the atonement will be best suited to produce and strengthen in the soul this humble disposition, this contrition? Will it not be that view which presents to man in the death of Christ the reality and magnitude of human sin, a sin which demanded such a sacrifice to render its pardon possible in harmony with God's holiness? Will it not be that view of Christ's death which reveals most fully God's infinite aversion to sin, while at the same time it reveals God's wonderful mercy? Can there be a fuller ἔνδειξις as Paul terms it (Rom. 3:25, 26), that is a fuller manifestation and declaration of God's justice in its opposition to sin, a fuller revelation of God's judgment against it than that which is given on Calvary? Here God condemns sin in the flesh (Rom. 8:3) and whoever looks to the cross with the conviction that there the great sin-bearer suffered and died, cannot but be led to draw nigh unto God in deep humility.

But deep humility and contrition is only one of the elements which constitute the highest devotional life. If it remained alone it would be the humility of despair and true fellowship with God would be impossible. *Confidence, trust in God* is equally essential. I must be enabled to trust in God as my reconciled Father, if I am to enjoy the highest form of the devotional life; I must be firmly convinced that notwithstanding my sin, God loves me, is anxious to pardon me; in a word I must be enabled to trust in God's infinite love.

Now what view of the atonement will be most likely to produce this essential element of trust, this reliance upon God's love? It is not so easy and natural for a man who is a sinner to believe in God's love, as it is sometimes claimed to be. The matter is not so selfevident. The heathen at least did not seem to find their way to this truth. God's manifestations in nature may frequently leave us in doubt regarding it. It may be comparatively easy for a self-righteous man, who has never been

deeply conscious of his guilt before God, who has never been deeply humbled on account of sin; it may be comparatively easy for such a person to speak almost flippantly concerning the Fatherhood of God, concerning God's universal love; he has unconsciously borrowed this truth from Christianity and he appropriates it without considering in the least how it can be held in unison with the truth concerning man's guilt and God's holiness and justice; he simply cuts the guardian knot by ignoring God's justice or by identifying it with his love to man. But to the sinner whose conscience is aroused by a sense of sin and deserved punishment this trusting in the love of God is not so easy; for him the mere assertion that God loves man will not suffice, it will not quiet his accusing conscience, nor give him peace with God. Such a soul needs some sure pledge that God can and does indeed love even the most sinful, some explanation how that can be, how a Holy God who looks upon sin with infinite aversion can at the same time freely pardon the guilty sinner.

And where, we may boldly ask, can the awakened conscience obtain a surer pledge of God's love to sinful man and a more satisfying explanation and vindication of that faith than in the interpretation of Christ's death which shows how in the death of Christ God's love is manifested in a manner which does not abrogate but exalt God's justice?

True, it is claimed by some that the cross serves as a demonstration of God's pardoning love to sinners and as an interpretation of God's heart of affection simply, and that there existed no inherent necessity for such a sacrifice in God's holiness and justice. But are we not compelled to say that for God to express his love in a manner which would ignore or deny his holiness and justice, must be for a Holy God an ethical impossibility? And how could a death that were not really needed for our salvation be as great a manifestation of God's love, as a death which shows God's willingness to exercise his mercy even at such a cost? To quote the pertinent words of a recent writer on this topic: "The simplest hearer feels that there is something irrational in saying that the death of Christ is a great proof of God's love to the sinful, unless

there is shown at the same time a rational connection between that death and the responsibilities which sin involves, and from which that death delivers."

We are justified then in saying that this view of the atonement gives to the death of Christ the highest significance as a revelation of God's pardoning love and thus enables the soul, when its presentation is accompanied by the influence of the Spirit, to trust confidently in that love for pardon and salvation and to live from henceforth a life of filial trust and confidence in God. If then to trust in God, to rely upon and rest in his love is an essential element in the devotional life, this view of the atonement most surely produces and cherishes this element.

It is hardly necessary to remind ourselves that *love to God* is essential for the highest devotional life. Now what is the genesis of this love, upon what does it feed? It certainly cannot thrive where servile fear prevails, it is the necessary product of that confidence in God's love which fills the heart of the believer.

That view then concerning Christ's death which produces the deepest conviction of sin, but at the same time the deepest conviction concerning the magnitude of God's wonderful love to the sinner is best adapted to call forth and to cherish in the soul the deepest response of reciprocal love; it will prompt believers to exclaim: "We love, because he first loved us." (I John 4:19).

If then, as we have endeavored to point out, this view which holds the vicarious significance of Christ's atonement is best adapted to fill the troubled soul with confidence in God, with assurance concerning his pardoning mercy it is equally well adapted to make our devotional life one of intense love to God.

And this love, thus produced within us, will certainly be the main-spring for holy living, for a life of cheerful obedience to God. It has been well said by Augustine: "Amorordo virtutis." Love is the law of virtue; love to God produces Christian virtue in that it capacitates the soul for willing obedience and in that it has every individual virtue in its train. Love to

God secures the fulfillment of Christian duty, it not only prompts to duty but it transfigures duty into privilege. And this love will certainly find its expression in the joyful worship of gratitude.

I can only add that the devotional life produced by this view will necessarily be one which makes Christ as our Savior inestimably precious to the soul, one which enables the believer to say truly: "The life which I now live in the flesh I live by faith, the faith which is in the Son of God, who loved me and gave himself up for me."

And as to the influence of the Holy Spirit upon which the manifestation of the fullest and truest devotional life absolutely depends, it seems evident that this activity of the Spirit must necessarily stand in an intimate connection with that conception of the atonement which fully reveals God's holiness and which at the same time presents the death of Christ as the highest manifestation of God's love to mankind. As the apostle says: "The love of God hath been shed abroad in our hearts." That is, this precious truth concerning God's love manifested in Christ has been consciously appropriated in the heart—"through the Holy Ghost which was given unto us." (Romans 5:5).

It would not be difficult to show how the actual experience of thousands upon thousands of true believers corroborates and attests the fact concerning the devotional value of this conception in relation to the atonement. I think that an appeal to Christian experience would fully bear me out in this claim.

If now the elements mentioned are indeed the most essential elements which constitute the highest devotional life, we may fairly challenge any one to present another view of the atonement of equal or higher devotional value. We hold this view not simply on the ground of its devotional significance, but because we are led to believe that it can be fully substantiated by Scripture testimony. But the fact of its devotional value, of the blessed results flowing from its acceptance, wherever it is truly accepted under the influence of the divine Spirit, is to us a strong attestation of its truth.

The question which we have thus endeavored briefly to consider is by no means a mere theoretical or speculative question, it is a question which stands in intimate relation to our own religious and moral welfare and to the welfare of those to whom we preach. Man needs the removal of guilt, the assurance of God's pardon, he needs an influence, a power, which will not only pacify an accusing conscience but which will also fill the heart with filial confidence and thrill the soul with that intensity of affection which will manifest itself in willing obedience and in joyful grateful devotion. Can this view of the atonement do this? Does it do it where the Spirit uses it and accompanies it? Does this view prove itself to be that 'word of the cross' which is unto us who are being saved the power of God? (1 Cor. 1:18). If so, it must be the gospel, and it becomes our duty and our precious privilege to preach it.

THE SECOND EPISTLE TO THE CORINTHIANS.

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We have already seen that the events which happened between the first and the second of our two Epistles, are shrouded in the deepest obscurity. The Book of Acts gives us practically no help at all, and we are left to draw what inferences we can, from the perplexing hints and allusions in the Epistles themselves. A brief sketch has been given of what seemed to be the most probable order of events, and the view has been advocated that we now possess the Second Epistle pretty much in the form in which it left St. Paul's hands.

Fortunately these matters of historical and literary criticism affect to a very slight extent our understanding of the Second Epistle. They will be noted, in passing, where they occur. But the themes with which St. Paul deals and the matters he has so keenly at heart, are largely independent of these detailed considerations and stand out in clear relief from them.

It is generally agreed that the Epistle falls naturally into three clearly defined sections. The first of these is contained in chapters 1-7. It is a peace offering on the apostle's part. The Corinthians had obeyed the stern mandates of his former letter, and had taken steps to remove the stain of impurity which was defiling their church. Their obedience in this matter makes it possible for St. Paul to approach them with open arms and welcome them to his heart. In speaking on the topic of their recent partial estrangement from him, he has occasion to enlarge on his own true apostolic ministry, in terms of sharp contrast with that of the Jewish legalists who were opposing him.

The second division consists of chapters 8 and 9. The subject here is the collection which he was making amongst the Gentile churches for the benefit of the poor Christians in Jerusalem.

The remaining chapters of the Epistle, chapters 10-13, form the third division. Here the atmosphere is one of controversy and keen reproach. The apostle is dealing, at close quarters, with the disaffected minority in the church and with the judaiz-

ing emissaries who have won them from him. He refers, also, to some who, after accepting Christianity are continuing to indulge in the licentiousness of their former heathen life. With such perversion of the gospel and deliberate treachery to it, he can have no compromise and in dealing with these evils his tone is one of sharp and unsparing severity.

CHAPTER I.

The Epistle opens with St. Paul's wonted greeting, "grace and peace"; the former a Christianized form of the customary salutation of the age, the latter the more peculiarly Hebrew form of greeting. The two are blended together to form the characteristic Christian salutation.

After the opening words of address, it seems to have been his usual custom to thank God for those to whom he is speaking,—for their conversion to Christianity or for their progress in the Christian life. In the first Epistle he thanked God for the "utterance" and for the "knowledge" of the Corinthians. Here he keeps to the same practice of thanksgiving, this time, however, not for the Corinthians, but for himself,—for the Divine comfort vouchsafed to him at a time of deep affliction. The thanks, it is true, are indirectly for them also; for he conceives that God has helped and comforted him that he, in turn, may be able to help and comfort them. It is possible that, in stating the matter so, he hoped to appeal to the sympathy and better feeling of his bearers. Some have even suggested that the Corinthians were aware of St. Paul's trouble and interpreted it as a Divine punishment upon him. If this be true, he here delicately puts aside any such suggestion, and indicates that it had not only been a means of Divine comfort to him but would also be the same to them.

He seems to feel that this departure from his usual custom, this mentioning of his own affairs rather than theirs, needs a word of explanation. He therefore alludes more particularly to "our affliction which befell in Asia." Unfortunately the allusion is in such general terms, that we are left uncertain what its precise nature was. It may have been bodily illness,

or it may have been some peculiarly malignant plot of his enemies against his life. Whatever it was, the danger was extreme, for he speaks of it as "so great a death" and speaks of the Divine help of that of "God which raiseth the dead." That God *had* rescued him from this peril is the ground of his hope that He *will* rescue him from similar danger again. For this, he assumes, his Corinthians friends will pray; and when the help is given they will join in thanksgiving for the mercy vouchsafed.

This reference to the gratitude which he hopes that the Corinthians will feel on his behalf, suggests the thought of their own recent relations to himself. His words take a somewhat defensive tone. They may well feel grateful for his preservation, for he has been to them all that a Christian minister ought to be. There has been no insincerity in his behaviour to them, no ambiguity in his letters. The emphasis with which he asserts this, seems to show that he had been accused of uncandid dealing in his correspondence. This he vigorously denies; some of them, he declares, have been convinced of his sincerity throughout. He hopes that *all* will come to share this conviction and will have as great a pride in him as he has in them.

The words that follow enable us to realize more fully still the intensity of ill feeling with which St. Paul was regarded by certain members of the church. That there was *some* hostility he was well aware, and in consequence had altered his plans for visiting them. He had decided on a route which would only involve one visit to Corinth instead of two. It appears from his words, that some of them, instead of merely expressing disappointment at this decision, had used it to asperse his character; it was a mark, they declared, of his levity and fickleness. The apostle simply meets this by an indignant denial, not merely with reference to this particular incident, but to his whole relationship with them. Neither his own conduct, nor his preaching, nor that of his fellow workers, has ever been marked by any such levity as that of which they accuse him. There is nothing wavering or fickle about the gospel of Jesus

Christ which he preached. There is no yes and no in it. It is the positive fulfilment of all the Divine promises, the vindication of the Divine faithfulness; and he claims that his own character and conduct towards them have been as sincere as that of the gospel he proclaimed. By a variety of metaphors —establishing, anointing, sealing—he drives home this thought of the fixity, the unwaveringness, of the dealings of the God whose minister he is.

It was not then, because of any fickle levity on his part, but from a desire to spare them, that he refrained from coming to Corinth. No sooner, however, had he written the words than he imagines some reader saying: "Spare; what right has he to speak of 'sparing' us?" To disarm any such comment he hastens to disclaim the idea of lordship. His only motive is the desire to help their joy.

CHAPTER II.

And because this was his chief desire, "I determined," he says "that I would not come again to you with sorrow."

The right interpretation of these words is one of the historical difficulties of the Epistle. The subject is too complicated for discussion here. The most reasonable inference seems to be that the apostle had already paid them one visit "with sorrow" and that this must have been subsequent to that first visit when the church was founded. *When* the visit occurred, it is more difficult to say. Some scholars hold that it took place between the writing of the two Epistles; others hold that the connection between the two Epistles is so close, that this painful visit must have been paid before the writing of the first one. For our present purpose, it may suffice to express the strong conviction that there had been a visit of St. Paul to Corinth, unrecorded elsewhere, a visit which had caused him the keenest distress. As his one desire was that he and his Corinthian converts might have the truest joy in one another, he had no wish to repeat this painful experience.

The words that immediately follow are also a fruitful source of debate. "I wrote this very thing," he says, "lest I should

have sorrow from them of whom I ought to rejoice." And again, "Out of much affliction and anguish of heart I wrote unto you." To what is he referring here? Some say, to our first Epistle. Others, holding that our first Epistle does not answer to such a description as this, say, the reference is to a lost Epistle. Others, as we have seen, identify this lost Epistle with the last four chapters of our present second one. This last suggestion we have seen reason for declining. The rival claims of the other two views need not be discussed here, except so far as to point out, that it may fairly be questioned whether the first six chapters of the first Epistle do not, after all, answer to this description. There are passages in those chapters which it may well have cost him tears to write. The balance of probability seems, on the whole, to incline in the direction of this view—that the reference here, is to one present first Epistle.

In any case there had been a sorrowful state of things, and in the following words we come across an allusion to the prime cause of it all. The conduct of some individual in the Corinthian church lay at the root of the matter, and the church which had at first been careless about his wrong doing had, to St. Paul's great satisfaction, now inflicted disciplinary punishment on him. Who this person was, and what his precise offence had been, form another of the unsolved problems of this puzzling Epistle. Some think that it was a man who had been guilty of personal insolence to St. Paul, or to one of his fellow workers. The more probable view is that the apostle is referring to the case mentioned in 1 Cor. 5, of the man who had married his own step-mother. He had on that occasion sternly demanded the man's excommunication from the church. The Corinthians seem to have been roused by the apostle's sharp words, from their careless attitude, and to have dealt severely with the offender. We may infer that the man had repented of his sin, and that St. Paul had expressed the desire that he should be re-admitted to the church. Those who think that St. Paul could not have expressed himself with such kindliness as he here displays, with reference to so

grievous an offender, hardly make sufficient allowance for the change which the man's sincere repentance may have wrought in the apostle's attitude. Whoever the offender may have been, St. Paul here desires that they should now "forgive" and "comfort him," lest he "should be swallowed up with his overmuch sorrow."

He now returns to the track of the narrative which he had begun at 1.8 and continued at 1.15. He tells how he had left Ephesus for Corinth, but had proceeded no further than Troas till Titus, whom he had sent on before should bring him word of the condition of things at Corinth. There was opportunity for work here, but he could not seize it; he was too full of anxiety. From Troas he went on into Macedonia, and there, at last, he met Titus. He does not actually say this, in so many words, till we come to chapter VII. 6, but the outbreak of thanks here gives a vivid picture of the relief that the arrival of Titus must have brought to him.

The imagery he employs is somewhat difficult to interpret clearly, but it seems to be connected with a Roman triumphal procession. He conceives God as the great conquerer, who is winning the hearts of men, and who leads St. Paul himself as one of the captives in His triumphant progress. The message of the Gospel is fragrant as the incense that burned on altars in streets through which the triumph passed. It is true that the one gospel led to different issues; to those who were yielding to its gracious power it was "from life unto life"; to the hardened and wilfully obstinate it was "from death unto death." And the thought of this solemn alternative leads him to the question: "Who is sufficient for these things?" Who is so utterly divested of all thoughts of self interest as fitly to present this momentous issue to the minds of men? He, at any rate, and his friends, can claim to have presented the message with all sincerity. They have not mingled it with any thought of petty personal interest, as so many of his opponents had done. The message was from God and had been delivered by one who was "in Christ."

CHAPTER III.

St. Paul had been accused at Corinth of "commending himself," and he anticipated that when the above words are read the charge against him will be repeated. It is evident that he keenly resented the imputation for he refers to it more than once in this Epistle. His indignant question here is a sufficient disclaimer that the words are open to any such interpretation. His judaizing foes at Corinth, on the other hand, *had* done this. The "some" to whom he here refers were probably emissaries from Jerusalem who had come to Corinth bearing "Epistles of commendation" from the church in that city. In his relations with the Corinthians, at any rate, the apostle certainly needed no such things. As he had before told them, in the first Epistle, *they* themselves were his "epistle" of commendation, the standing proof of his apostolic office blessed by God. St. Paul was the amanuensis, and Christ was the writer, who wrote "not with ink, but with the Spirit of the living God." The letter was written on the hearts of the Corinthians, though in a certain sense it was written on St. Paul's heart too.

The contrast here between "hearts of flesh" and "tables of stone" and the reference to the Spirit are premonitions to us that the apostle already has in his mind the contrast, on which he proceeds now to enlarge, between the Old Covenant and the New. The ground for his emphasis on this contrast probably lay in the fact that his judaizing foes at Corinth were, in a certain sense, acting in the spirit of the Old Covenant, were relying on some mere legal and external qualification. The contrast which he draws is sharp and clear; the Old is "of the letter", the New is "of the Spirit." Few men were better qualified to draw this contrast than St. Paul, for he had lived as a faithful and zealous supporter of each. At the same time, in estimating the truth of the contrast drawn, we must bear in mind that St. Paul views the old dispensation with the eyes of one who had been trained in Pharisaic circles, and we must recall the various passages elsewhere, in which he acknowledges its true worth and spirituality. Still, in the last

resort the contrast remains essentially true. The Old was legal and external; the New is inward and spiritual. The issue of the Old, for unaided mankind, could only be death; the issue of the New is life.

And yet, as he goes on to show, the Old had a glory of its own. A visible expression of that glory was the brightness that shone on the face of Moses after his periods of communion with God. It is true that it was a transient glory; but while it lasted it was so great as to dazzle the eyes of those who beheld it. The apostle does not explicitly describe the contrasted glory of the New; he leaves it to be inferred how much greater it will be. But he proceeds to describe the contrast further, by yet another pair of terms, "condemnation" and "righteousness." The very fact that the New is a ministry of "righteousness" rather than of "condemnation" is the measure of its excess in glory. Finally, he makes explicit the contrast at which he had already hinted. The glory of the Old was transient; the glory of the New is better in that it is permanent and eternal.

All these surpassing qualities of the New Covenant cannot fail to inspire its ministers with a confident hopefulness, which in turn will produce in them the most outspoken candour. It may be, that in these words, the apostle is rebutting a charge that he had wrapped his gospel in mysterious obscurity. Such a charge, he seems to say, can be more justly made against the Old. This appears to be the point of his curious allusion to the veiling of the face of Moses, that the children of Israel might not see the fading of the glory on his face. He then proceeds to give a wider interpretation to this symbolic episode. That veil prevented the Israelites from seeing the glory of the older revelation; their minds were hardened. Similarly the glory of their own peculiar Covenant has remained hidden from the Jews; "until this very day . . . . . the veil remaineth unlifted." It will only be taken away when they shall turn to the Lord; shall turn to the Christ in whom their Covenant finds its end and fulfilment. Then they will enter into that freedom from law and from its condemnation which belongs to the dispensation of the Spirit.

CHAPTER IV.

After these two characteristic digressions on the nature of the Old Testament Covenant, St. Paul returns once more to the topic of the ministry of the New Covenant and of his own behaviour in that ministry. For the whole passage with which we are dealing in his *apologia* for his demeanor towards his Corinthian converts. "Seeing," he says, "we have this ministry, even as we obtained mercy, we faint not." "One" he seems to mean, "who has recived such mercy as I have, will not turn faint hearted in the fight. All unworthy forms of weakness are given up; we commend ourselves to the consciences of men by the simple proclamation of the truth".

To this line of thought there is an obvious retort, which he does not fail to notice. Christian ministers may indeed *appeal* to the consciences of men, but what is to be said of those who are not convinced by the appeal? That there are such people, he admits, and in speaking of them he does not mince his words. They are "perishing"; the very fact that they decline to receive the gospel is their own condemnation. They decline to believe because "the god of this world hath blinded" their "minds". The apostle, life his Master before him, describes the forces of evil in personal terms. The great opponent of the gospel is Satan, "the god of this world." It is his work that those who are on the way to perishing reject the gospel of the glory of Christ.

The last word "Christ" is emphatic. He is the sole subject of the gospel. It's ministers are but His servants. He is the true Light of the world, and His advent is only comparable to God's great creative act when, at the first, He commanded light to shine out of darkness. The very grandeur of this conception of Christ suggests, by way of contrast, the weakness of the earthen vessels to which the telling of it is entrusted. St. Paul seems to have in mind, here, the weakness of his own bodily frame,—a weakness with which, perhaps, his enemies were wont to taunt him. And yet this weakness was constantly transcended by the power of Christ within him. In a series of rapid contrasts he shows how that power was ever triumph-

ant, till he says, in final climax, that he bears in his body the "dying" of Jesus. He rejoiced to be a chosen vessel, but he knew that the pressure of the work was killing him. And yet he lived on; and the fact that he did so was a manifestation of the life of Jesus in his mortal flesh.

No one can fail to note in this passage how the apostle repeats and dwells upon the name of Jesus. It is as though the very repetition of his Master's name recalled the Master's love and gave him consolation in his sufferings for the Master's sake.

In spite of these sufferings, he again repeats it, there is no thought of fainting. The outer man may be decaying and wearing out, but the inner man is being daily renewed. And the thought of this contrast, between the fading strength of the body and the growing life of the spirit, raises the apostle's mind to a lofty point where he views the contrast in its grandest, widest form. He sees the contrast between the transient afflictions of the present and the eternal glory that is to come, between the fleeting world of sense and the abiding world of Spirit; and he rests in the strong conviction that the affliction of this present earthly order is working to produce for him a glory that is eternal.

CHAPTER V.

The contrast between the present condition of weakness and the future condition of glory is illustrated in yet further detail. He regards his present body as a tent, a transitory dwelling that can easily be taken down. But if this should happen he is not left homeless. He *has* an abode, not a tent, but a house, made by God, "eternal in the heavens." The glorious prospect of this new and eternal embodiment causes him to sigh longingly for its realization. He proceeds,—in words that have been a fruitful source of perplexity to his interpreters—to define more clearly his yearning desire.

Most probably he means that he hopes for Christ's return in glory before the time for his own death shall come. If *that* were to take place he would be spared from the dread

experience of dying, of putting off the old before putting on the new; he would be "clothed upon" with the new; would pass by rapid transformation from the weakness of the earthly to the glory of the spiritual and eternal.

It is only fair to say that this is but one of many interpretations of his words. Others read the passage as a declaration on the apostle's part that there is no intermediate period of "sleep" for the faithful departed, between death and the second coming of Christ; at the moment of death they are clothed at once with the heavenly body. It it also held by some, that the doctrine here expressed marks a real advance on the views put forth in his earlier epistles, and so constitutes a landmark in the development of his teaching about death and immortality. Whether this be the true interpretation or not, it hardly seems very probable to suppose—as some have done—that this marked change of view was produced by some danger in which he had recently been placed and which had brought him very near to death.

In any case he is supported by the hope of this future glorious abode; and the author of that hope is God. The present possession of the Spirit is the pledge of the future glory. It is true that we are now away from it, and walk in this present world by faith; we walk, as it were, in a realm of faith rather than in one of visible, eternal, reality. Yet faith points to that other realm, and so we walk courageously. Whether here or there it is his aim to be pleasing to Christ before whose judgment seat we must all appear.

The thought of immortality has here passed into that of judgment, with its grave suggestions of eternal destiny. This is the thought the apostle has before his mind as he proclaims the message of the gospel. The purity of his motive, he declares, is known to God; he can only hope that the consciences of his hearers will pass the same verdict on him. In half ironical words, he again repudiates the assumption that the expression of this hope is an attempt to win their favour; he will not, like his Jewish opponents, rest his claim to their favour on any external plea. In all his conduct he is clearly

conscious of devotion to God's service, and to their welfare; he has no motive of self interest to serve. And the secret of this lies here; his life is dominated and guided by one supreme overmastering force, the love of Christ; the love which made Him die for all.

St. Paul, like the other New Testament writers, finds in Christ's death the supreme manifestation of His love. The thoughts which the words before us suggest are too great and far reaching for full discussion here. It must suffice to say that the sentence, "One died for all, therefore all died", can only mean that Christ's death was ours; that in dying he was identified with us in death, and that in some profound and mysterious sense He was not only our representative but our substitute too. And the object of His death was to make us His own; that He should henceforth be the sole end and goal of life for us, that we should be partakers in His risen life.

To share this resurrection life of Christ means complete revolution, means, in fact, rebirth. Christ died and rose for all, and in that great inclusive act, all former distinctions of caste and race and country are gone for ever. The risen life is a *new* life. In the wide scope of this principle St. Paul includes even Christ Himself. "Even though we have known Christ after the flesh, yet now we know Him so no more."

These words have been the subject of great discussion. The point at issue is, whether they mean or do not mean, that St. Paul had know our Lord during His earthly life. Some think that it may fairly be inferred from the words that he had so known Him. Others hold that he is putting a purely hypothetical supposition. Whichever of these views be true, the principle enunciated remains the same. It is not the Christ who walked and talked in Palestine, but the crucified, risen and ascended Christ, in whom the Christian hopes and on whom his faith reposes.

This new life in Christ is God's creation. It is He who has reconciled us to Himself through Christ. It cannot be too clearly observed that St. Paul's word here for the work of Christ is "reconciliation." And this does not mean merely a

subjective process in the human heart, while God's attitude remains unchanged. It means that there is an obstacle on God's side too, and the message of the gospel is that God in Christ has Himself dealt with this obstacle. He has provided the reconciliation and it is ours to receive it. And, that reconciliation with God is to be found in Christ in the Gospel Message to the world.

Of this message St. Paul and his fellow workers are the bearers; they are God's ambassadors, and yet they do not bear themselves with the cold and dignified reserve which the name "ambassador" might suggest. They "beseech" men to be reconciled to God; they bring the message of Christ in the Spirit of Christ. He reiterates again the burden of that message in the well known sentence which may be said to summarize the essence of the gospel. "Him who knew no sin He made to be sin on our behalf; that we might become the righteousness of God in Him." To attempt an adequate explanation of these words would carry us far beyond the scope of our present task. It must suffice to indicate that the author of this great transaction is God; that the sinless Chirst bore the doom of sin; that His death was the execution of the Divine Sentence on sin; and that this was on our behalf that we might be freed from the power and penalty of sin.

CHAPTER VI.

This is the glorious message that St. Paul, Christ's "ambassador", "entreats" his hearers to receive. The truth he has just set forth are the heart and essence of th gospel. He asks them not to receive it "in vain"; by which he, possibly, means that they must decline the forms in which his foes at Corinth were presenting it to them, forms in which the truths he has just laid before them have no place. Or it may possibly be that the general and more obvious reference is the true one; that is, he bids them remember that they must *live* the new life of the Spirit, otherwise their acceptance of Christ's salvation will be a meaningless thing.

So far as he can contribute to this result, he sees to it that

his own conduct shall put no stumbling block in their path. In a fervent passage, the swift eloquence of which it would be impossible to paraphrase, he depicts the life he has lead and is leading—all on their behalf. He tells of the sufferings he endures, the qualities he displays, the conditions under which he works. These last are set forth in a series of contrasts showing the extremes that meet in his experience, and culminating in the climax "as having nothing, and yet possessing all things."

From the sustained eloquence of this passage he descends once more to friendly personly appeal. He has been frank and unreserved with them; if there is any want of mutual confidence, the reserve is on their part. Not on his. He asks them to show him affection such as he has shown to them.

The passage that follows (vi. 14—vii. 1.) presents many difficulties. It is, apparently, quite detached in meaning from the context. If it were omitted,the words that follow it would join themselves naturally to the words that precede it, giving a continuous passage of straight forward meaning. So strong are these considerations that many hold the passage to be an interpolation. Some support the further suggestion that the paragraph is a fragment from the lost Epistle referred to in 1 Cor. v. 9, and if we once admit that the passage *is* a fragment of some other Pauline letter, this particular one would have very strong claims to consideration.

The absence of any external evidence however, makes it difficult to believe that we have any interpolation here, and it is not hard, on closer scrutiny, to find links of connection with the context. The strong appeal to keep aloof from unbelievers, may be an instance of the frankness which the apostle has just said that he feels for them, and would welcome from them. The Christian life, he tells them, is one that cannot temporize with any of the world's impurity but must cast it off. He may have been thinking more especially of the worship and sacrificial feasts of heathen Corinth, but the principle is one of universal application. Christians are the temple of God, and God's temple cannot be associated with the impurities of the sinful world.

CHAPTER VII.

After this slight *excursus*—for so, it may fairly be called—the apostle returns once again to his plea for mutual frankness and confidence. They have no reason, he tells them, for any attitude of hostile reserve. He has done nothing to them to deserve such an attitude. It is true, as we shall see later in the Epistle, that some had said he *had* deserved mistrust; it was said that he had made money out of his ministry at Corinth and had ruined some of his converts. At present he does not discuss this charge; he simply denies it. He is too full, for the moment, of joyous feeling to tolerate any such ungracious thoughts.

He tells them now the reason for his joy. Titus had met him in Macedonia and told him of their return to a better mind, of their obedience and renewed allegiance. He is glad now that he did send the severe and reproachful letter; glad, not because it pained them, but because it wrought this change in them. They were made sorry, they repented, they made ample reparation for their fault.

This result had quite fulfilled his object in writing and he was comforted. He had spoken well of them to Titus, and it was an additional element in his joy, that by their repentance and reform, they had justified the praises he had bestowed upon them.

CHAPTER VIII.

In this chapter and the next we come to quite another subject, the collection for the poorer Christians of Jerusalem. It has been well pointed out that although St. Paul is here dealing with the contribution of money, he never actually uses the word. He speaks of the matter as a "grace," as a "service," as a "blessing" and by other kindest names. By so doing he lifts the whole subject into a higher atmosphere. The giving of money only has value in so far as it represents some such higher motives as are indicated of these terms.

He begins by telling them of the liberality of the Macedonian churches. They had contributed and the secret of it was, that

their gift was but the outward expression of the inward consecration of their hearts; "First they gave their own selves to the Lord." The spectacle of this generosity had made St. Paul suggest to Titus that he should push on to completion the arrangements for collection which he had before begun to make at Corinth. He is careful to say that he is laying no command upon them; only *suggesting* that their love should express itself in this fashion. For a pattern, he refers them to the example of Christ. He is not only our Saviour but the supreme type of self-sacrificing beneficence. "He was rich, yet for your sakes He became poor." A third reason, he finds in the effect on the Corinthians themselves. They have begun this good work; it will be to their spiritual gain that they should not let it fail, but carry it out to the end.

He indicates two things for their consideration. Their gift, to have true value, should be marked by readiness and willingness; on the other hand, they must not look on Christian charity as a one-sided thing. A time might come when they too would be in need, and the Christians of Palestine might be expected to render a similar service to them.

The remainder of this chapter is occupied with personal details. He commends to their favorable notice Titus and the two other brethren who had been sent with them to arrange details of the collection at Corinth. Titus, it is to be observed, had made his earlier visit to Corinth with forebodings and misgivings. Now that the Corinthians had come to a better mind, he was returning there of his own accord with the keenest alacrity. Who the other two brethren were, we cannot say. St. Paul does not give their names and we have no certain clue to their identification. Both were his close associates and shared his fullest confidence.

It is evident from the apostle's words here, that unworthy charges of something very like speculation had been made against him by his enemies at Corinth. In this passage he betrays none of the indignation he felt, but merely indicates that he had made arrangements for the collection to be managed in such a way that no suspicion should fall on any one.

CHAPTER IX.

With the delicate courtesy which he could so well display, he presses home the matter of the contribution from a slightly different point of view. He has boasted of them to his Macedonian friends, so much so, that even the generous Macedonians have been stirred to further exertions by his words. He urges them to justify this boast. He points out that when he comes to Corinth, some friends from Macedonia may accompany him. After all he has said about their zeal, it would be disastrous if they were still unready on his arrival. To prevent this, he has sent on Titus and the other two, to hasten on the work.

The remainder of the chapter is a resumption of his earnest plea for a generous contribution to the contemplated collection. They must give cheerfully and must remember that they are giving to God. Such gifts are as seed, and they will produce a harvest of Divine blessing for the sowers. There are other aspects of this harvest too, which must not be forgotten. The collection will not merely relieve the material needs of the poorer Christian brethren, but will produce in them a spirit of joyous gratitude to God. It will have the futher effect of reconciling the Jewish Christians to their Gentile brethren; for they will have very practical evidence of the reality of their spirit of brotherly love. They will intercede in prayer for their Gentile brethren and will yearn even to see them in the flesh.

He closes with one heartfelt burst of gratitude for God's gift of Christ—the one supreme gift which makes all Christian giving possible and lends to it its distinctive worth.

CHAPTER X.

We enter here on the third and last division of the Epistle, and in so doing we pass into a wholly different atmosphere. We have already discussed the question, whether these four last chapters are a fragment of the earlier painful letter, and have concluded that there is not sufficient evidence to support this view. We shall assume therefore, in our reading, that

after expressing in the fullest way his reconciliation with those who had obeyed him at Corinth, and after discussing sufficiently the collection for the poor, St. Paul now turns to deal with the insubordinate minority and with the judaizing emissaries whose machinations were the cause of all the trouble. The unpleasantness of the topic with which he has to deal is sufficient to account for the change of tone and temper in the writer. Who these emissaries were and what were their methods of action, will appear more clearly in the course of these chapters.

The apostle has a difficult task. He has to vindicate himself, to assert his own position. And yet he must do so in the Spirit of all who belong to Christ. Hence he grounds the appeal he is going to make on "the meekness and gentleness of Christ." The words that immediately follow are an obvious quotation of the slanderous sneers hurled at him by his enemies, that he was meek when present, but very bold when absent. He does not pause to resent it; he merely prays for them not to give him occasion to use the courage which he certainly will use against the disturbers of his work.

These enemies charged him with walking "according to the flesh," that is, with working for selfish and interested motives. That he, like all other men, was conditioned by the weakness and frailty of his flesh, he is not concerned to deny; but his work among *them* had not been vitiated by any sefish weakness. He had spoken and written with the power of God, a power that would be strong to overthrow all obstacles in the path of God's own work. In this power, when the main body of the church shall have declared its obedience, he will deal summarily with the heads and representatives of the disobedient faction.

We come now to clearer indications of the trouble. There were persons in the church who claimed to belong to Christ in some sense that would discredit St. Paul's relationship to Him. They were probably Jewish Christians who had come to Corinth with letters of commendation from the church at Jerusalem. With these he at once joins issue. He is Christ's as

much as they are. The mere fact that they had seen Christ in the flesh, or were closely associated with those who had, gave them no standing in this matter. To know the power of the risen Christ, and to be blessed in work for Him, is the true criterion of intimate connection with Him. From this point of view he need fear comparison with none.

Still, he does not wish to enlarge on this and so frighten them by his letter. This, again, was a thing of which he had been accused. His enemies had said that he was contemptible in bodily presence, but very terrible in his letters. To this, he merely, replies that those who utter this sneer will find, to their cost, that his presence is as formidable as his letters.

He will not, however, pursue this line of self-assertion further. It is uncongenial to him and resembles too much the methods of his foes. But he does not leave any uncertainty about the fact that he is widely different from them. *They* form a clique in which one compares himself with another; the only standard by which *he* measures himself is the requirement of the gospel message. *They* come in to either reap or spoil the fruit where another had worked; *he* had made it his aim to carry the gospel where no evangelist had been before. In saying so much he has gone as far as he thinks wise in the path of comparison. He recalls the fact that God, after all, is sole arbiter, and that His is the only commendation that has value.

CHAPTER XI.

It is obvious throughout the preceding chapter how distasteful to him has been the idea of parading his own claims. Yet here he now feels driven to do so. It is a role he loathes; he calls it "foolishness" and asks his hearers to bear with him if, for a while, he plays this part.

It is only his love for them that makes him willing to do any such thing. He is jealous for their safety and deeply anxious lest any tempter should seduce them, "as the serpent beguiled Eve," from the truth of the gospel he had preached to them. And this was no groundless fear on his part. These Jewish emissaries were preaching *another* gospel. They were, not im-

probably, preaching Christ as the Messiah of Judaism, and not as the directly universal Saviour that St. Paul conceived Him to be. And the Corinthians were tolerating this with the utmost equanimity; while *he* who had proclaimed to them Jesus the Saviour of all, of Greek as well as of Jew, had to plead for their favourable consideration.

The intensity of his deeply stirred feelings makes it somewhat difficult to catch the precise thread of connection in the swiftly hurrying sentences. If such consideration be given to his foes, he seems to say, (for "the very chiefest apostles" here, probably refers to the leaders of his foes at Corinth,) he may claim it too, for he is no whit behind these others.

And yet the Corinthians have chosen to regard him as inferior to them. Can it be, he asks, because he took no support from the Corinthians while he was ministering to them, while the others have exacted recompense for their work? He held indeed, as we have seen in the first Epistle, that the minister might rightly claim to be supported by his flock, and that he himself had as good a claim to this privilege as the other apostles. But at Corinth he had not wished to exercise this privilege; and his enemies asserted that the real ground for this decision was his inward consciousness that he was not an apostle at all.

The insinuation was utterly base. Love for them and a wish to make the gospel free of any sort of cost, alone had prompted his action. If this be a fault, it is one in which he will persist. He will do so, if only for the reason that he may maintain his position of distinction from his enemies; for if he were to yield to these slanders, and prove his apostleship by receiving support, he would be putting himself on the same footing with them. That this should come about would be intolerable; for these men are utter deceivers, members of Satan, posing as angels of light, whose misdeeds will meet with fitting reward.

At this stage he returns again to the idea of boasting. It is as repugnant to him as ever; but, foolish as it is, he craves leave that he may indulge his fancy for a little. The Corinthians are accustomed to put up with overbearing conduct from

his enemies; they need not then decline to tolerate a little boasting from him. Compared with the violence of his foes, his own gentle demeanor might justly be open to a charge of weakness. But whatever ground *they* have for vigorous action, he can, at any rate, show that he too has just as much as they.

And now, at last, after all his lingering aversion, he nerves himself and utters his boast. His foes can make no conceivable claim which he cannot equal or surpass. So far as Jewish standing and privilege are concerned, he is their equal. So far as work and suffering for Christ are concerned, he can show a record such as they can never hope to rival.

The words that follow are unique. They give us a picture of the toil and strain and agony of his life, such as we could have obtained from no other available source; for very few of the episodes he mentions are narrated in the Book of Acts. They tell of toils, of travel, of bitter persecution; and in addition to all this of the ceaseless anxiety for the welfare of his converts. *Their* weakness and *their* trouble went to swell the burden of *his* heart.

Such things, then, as these—his sufferings and his labours—not any privilege earthly or spiritual, shall be the theme of his boasting. Nay, he will even go further, and in telling of his sufferings for Christ, will speak of a thing that the world would count not merely, pitiable, but ignominious. In words of almost startling solemnity, he declares that in this and in what is to follow, he is telling the literal truth. He had to flee from Damascus because of an attempt made by the authorities to capture him, and was let down in a basket by the city wall. To some this might have seemed an episode to be covered up in silence; but he boldly adds it to the tale of what he had suffered for his Lord.

CHAPTER XII.

From this he abruptly proceeds to the matter of "visions and revelations of the Lord." It is not so much of these that he will glory, but of the weaknesses associated with them. His manner of description is peculiar. He speaks of himself

throughout in the third person. He views what happened to himself as from the detached standpoint of a spectator. He dates the experience as fourteen years ago. This does not enable us to associate it with any other known episode in his life. So far as we can gather from the Book of Acts he may have been at Tarsus or at Antioch. The mode of the rapture remained incomprehensible to him. All he knows, is that he was caught up into Paradise and heard words "unspeakable," "not lawful for a man to utter."

And yet this high mysterious privilege seems to have entailed a penalty. In the Divine providence, to prevent too great an access of spiritual pride on the score of this great and unique experience, there was given him "a thorn in the flesh, a messenger of Satan to buffet" him.

What this "thorn in the flesh" was, we cannot say. Obviously it was some physical affliction. The apostle's words here, taken in connection with the reference to the same thing in the Epistle to the Galatians, seem to indicate that it was something of a depressing and humiliating character. The view most generally accepted has been that it was a seizure of an epileptic nature, many, however, have found Professor Ramsay's suggestion more acceptable, that the reference is to malarial fever which St. Paul had caught in the lowlands of Pamphylia on the first missionary journey. This complaint was of the recurring kind, and was capable, at any time, by a sudden visitation of reducing its victim to a condition of helpless misery. Whatever the trouble was, it was, to St. Paul, an affliction of a most distressing kind. Though he believed that it fulfilled a purpose of God, he calls it "a messenger of Satan," and he prayed repeatedly that it might be removed from him.

The prayer was answered, not in his way but in God's way. The answer was one that has given Divine comfort to innumerable afflicted hearts. "My grace is sufficient for thee: for my power is made perfect in weakness." The weakness was not removed; perhaps it had its work to do in keeping the apostle meek and humble. But the Divine strength and grace were given; the very weakness brought him nearer to Christ, that in

Him he might be more than conqueror. He now no longer prayed for its removal. He was content that Christ's strength should have, in his weakness, occasion to show its triumphant power.

He has finished his boast. At the end of it he feels that it has been "foolish"; that is, it is the kind of speech he would never have indulged in, if he had not been driven thereto by the attitude of the Corinthians towards him. If they had only loyally supported him, he would never have had recourse to such a line of defence.

There was every reason why they should have been loyal. He had proved himself amongst them to be every whit an apostle; certainly no less an apostle than those false teachers to whose doctrine they had been listening. The only thing he had *not* done, was to receive support from them. In words of sad irony, he asks them to forgive him for not having laid this burden on them.

He is about to pay them a visit,—the third. And when he pays it, he will still persist in the same principle of action; he will receive no support from them, but will work at his own charges. In so doing he will be true to his position as their spiritual father and will give proof of his parental love.

He knows that in spite of his disinterested motives for such conduct, his enemies have given him no credit for it. When they could not deny that he had taken no support himself, they said: "He has taken nothing himself, but he has robbed you by means of his agents." There is no answer to be given to this but a downright flat denial. St. Paul's companians had shown the same integrity in all their dealings as he had himself.

He knows too that some of them will reflect, with complacency, on the fact that throughout the Epistle, he has been, as it were, defending himself before them. He bids them labour under no delusion on this point. *They* are not his judges. God alone has the right to pass sentence on his work. But though they are not his judges, they are the objects of his love, and all his actions have been done for their welfare. And it is just because of his care for their welfare that he is distressed,

not only at their present misconduct, but at the sternness he will be compelled to show. Their misconduct he describes in a few scathing words. It consists partly of those faults that spring up naturally in a community that is broken up by faction and by party strife, partly of faults that arise from an impure and licentious mode of living. He is sadly apprehensive that he, their teacher and the founder of their church, will be humiliated by finding his converts defiled by vices such as these.

CHAPTER XIII.

And when he comes he will make vigorous and unsparing search. He will make a strict investigation; all shall be done in due order and in accordance with the principles of Jewish law. He will estimate the evidence and exercise his powers of discipline. He had warned them, on the occasion of his unhappy second visit, that he would do so, and he repeats the warning here. It is not merely to establish his own position that he will do this; but to make them feel the power of Christ who works in and through him. In behaving as they do, it is not St. Paul they are bringing to trial, but themselves, their lives and conduct. Let them scrutinize themselves, and see whether Jesus Christ indeed is in them.

If they do this fairly, he hopes they will find that, after all they are true to their Lord and will admit the same of him. He prays them to do it, that he may not have to exercise severity when he comes. He would rather use his Divinely bestowed power for their edification than for their punishment.

In the few short sentences which precede the end, he hints at their fault of party discord, and prays them both in Spirit and in outward act to be at one.

The letter closes with that brief prayer which has become one of the most cherished forms of benediction in our Christian worship. He invokes upon them all that blessing which comes most fitly from each person of the Triune Deity.

The storm and strain and passion of this thrilling letter have ended with the gentle prayer of interceding love.

LUTHER'S RELATION TO THE ANABAPTISTS.

BY JOHN HORSCH, CLEVELAND, O.

It was at the Leipzig Disputation (July, 1519) that Luther's own convictions became a matter of greater moment to him than the verdict of the Pope and of the Church. In the famous reformatory books of the year 1520 he advocated the most radical anti-romish principles. There is abundant evidence that he upheld at that time the great principle that the Scriptures are the only authority in matters of faith and all teaching and practice that is without Bible authority should be abolished. He emphasized the spiritual priesthood of the believers and contended that no earthly power, either ecclesiastical or secular may rule over a Christian conscience. Pope Leo X. was right when he asserted that Luther was guilty of the heresy that "to burn heretics is against the will of the Spirit". But during his sojourn on the Wartburg, in 1522, Luther's programme of reforms underwent a radical change. He decided upon a uniform reformation of the church to be accomplished by the aid of the civil authorities. He resolved upon a union of the church with the state and, in consequence of this step found himself unable to uphold further the principle that the Scriptures are the only authority in matters of faith. He re-accepted the Romish view that whatsoever is not against the Bible may be accepted although it be without Scripture authority and it is upon this principle that he established his reformation.

When in the peasants' movement for civil and religious liberty which eventually developed into the Peasants' War, in 1525, Luther espoused the cause of the autocratic and tyrannical princes against the liberty loving peasants, and in the same year consented to the organization of an exclusive state church, refusing to give the people as much as the semblance of a voice in the matter and assuming an attitude of utter intolerance to other creeds, he ceased to be the man of the people. The masses, subsequent to the Peasants' War and after all

their hopes that they were to be granted a voice in matters of faith and the affairs of the church, had been shattered, accepted the new order of things with sullen resignation, realizing that the cause of liberty, both religious and civil, had been betrayed by the Wittenberg reformer. But to suppose that all his former adherents would suffer themselves to be brought back into the old yoke of spiritual bondage, was to reckon without the host. There were those who had the courage to stand by the old standard after the Wittenbergers had deserted it—who had religious convictions of their own and refused to accept either Luther or the Elector of Saxony or other rulers as authorities in matters of faith. There arose a powerful popular party that took up the primeval war cry of the Reformation—the Anabaptists.

While a number of Luther's friends unhesitatingly denounced the Anabaptists for their insistence upon liberty of conscience, Luther himself, although he favored stringent measures toward the suppression of "Anabaptism", does not seem to have had the heart to upbraid them for their teaching on the relation of the church to the state. It was their doctrine of the ordinances that furnished the target for his attacks. Luther believed in baptismal regeneration and infant baptism as well as in forgiveness of sins through the observation of the Lord's Supper. The Anabaptists renounced the doctrine that the sacraments are means of salvation or of cleansing from sin. Their teaching on the ordinances was in Luther's view unbearable heresy. Luther fully believed that the Roman Catholic Church, although in need of a reformation and advocating certain teachings which in his opinion were partly harmful and partly unnecessary, did not uphold so vital an error as the doctrine of the Anabaptists on the sacraments. He refused to acknowledge the Anabaptists as a Christian church, while, on the other hand, he urged that Antichrist, according to prophecy, was to "sit, not in the habitation of the devil, but in God's temple",* hence he contends as sure as the Pope is Antichrist, the Roman Catholic Church is the temple of God, dilapidated though it be.

*Erlangen, edition of Luther's Works, 26:258.

Luther wrote a book, *On Anabaptism, to Two Pastors,* in 1528.* He attempts to portray the Anabaptists as "the devil's sure messengers" who by denying that baptism and the Lord's Supper are means of grace, rob the people of salvation. He says: "If they would accept the right teaching concerning baptism and the sacrament, the Christians under the Pope could escape with their souls and be saved, as heretofore. But now that the people are deprived of the sacraments, they must of necessity be lost, because they are thereby deprived of Christ himself."† It is a noteworthy fact that Luther always recognized faith to be a prerequisite to baptism. Infant baptism he justified on the sophistical ground that infants may have faith, as well as adults. Yet, no one, he asserts, can know that he has saving faith. Not only is the minister left in the dark concerning the real condition of the candidate for baptism, but the latter himself cannot know whether or not he has saving faith;‡ therefore the Anabaptists' insistence on believers' baptism is unreasonable. Luther, in this book, describes the Roman Catholic Church as the temple of God, although in need of a reformation, and asserts that the Anabaptists by disowning the baptism and rejecting the fundamental teachings of the Church of Rome, assail the temple of God. Although he believed that they should not be tolerated in the land, he was at that time not in favor of inflicting capital punishment upon them.

In 1532 Luther wrote a book, *Against the Sneaks and Hedge Preachers,*§ which is directed against the dissenters, i. e., the Anabaptists. By this time he apparently had forgotten the days of yore when Lutheranism had not yet been "joined to the state" and the spreading of reformatory principles was largely dependent upon the self-denying efforts of what he now chose to designate as sneaks and hedge preachers. He urges the civil magistrates to be ever on the alert for wandering preachers who are not of the established church. If they will not labor in public or duly announce their appointments to preach, they are surely the devil's messengers. "Whoever tolerates and

*Erlangen, 26:255–294.
†Erlangen, 26:260.
‡Erlangen, 26:268.
§Erlangen, 31:213–227.

hears them, should know that he hears the devil himself as if speaking out of a possessed person." Since dissenters were apprehended by the Saxon authorities whenever they could be found, Luther's insistence that their appointments must be publicly announced appeared to them as heartless mockery. Says Melchior Hofmann in the same year in which this book was published: "Many cry out against the hedge preachers and desire to have them come to the light, not with good intention but to drink their blood."*

At the Diet of Speier, in 1529, a decree was passed by the Catholic majority of the Estates, in the name of the Emperor, that all who had been rebaptized should be killed without trial or sentence. "Every Anabaptist and rebaptized person of either sex, above the age of childhood, shall be put to death by fire, the sword or otherwise, without previous trial." Luther, instead of raising his voice in protest against so murderous a decree, advised the Elector to accept it. "Concerning the other point," he wrote in April, 1579, "that His Electoral Grace should be obedient to His Imperial Majesty's command against the Anabaptists and Sacramentarians [i. e., the Zwinglians], it is right that H. E. G. should do this willingly, for of the forbidden creeds none is either found or tolerated in the land of H. E. G., neither are they to be tolerated."†

In 1541, in a document addressed to the Elector of Saxony, Luther expressed himself as favoring the execution of Anabaptists with the sword.‡ Those who fell into the hands of the Saxon authorities were put to death if they could not be persuaded to recant. In one case only, and under peculiar circumstances was an Anabaptist imprisoned for life in Saxony.

Melanchthon, Luther's most renowned co-worker, wrote a number of treatises against the Anabaptists. In the well-known Augsburg Confession he mentions and repudiates some of their principles. The ninth article of the confession contains this sentence: "They [the Lutherans] condemn [literally damn, the Latin word is *damnare*] the Anabaptists who reject

*Cornelius, Münst Aufruhr, 2:225.

†DeWette, Luther's Briefe, 3:441.

‡Corpus Reformatorum, ed. Brestchnei der. 4:740.

the baptism of infants and teach that infants are saved without baptism." When Melanchthon for the first time was brought face to face with the teaching that infants ought not to be baptized (in 1521, while Luther was on the Wartburg, he found himself at a loss to meet the objections against the baptism of unconscious infants. He knew his Bible well enough to be aware that this practice cannot be established on Scripture authority, and at that time he, as well as Luther, stood for the principle that the Bible is the only authority in matters of faith. Melanchthon was obviously embarrassed. It appeared to him, as he stated in a document addressed to the Elector, that by denying the validity of infant baptism, the enemy "would touch us on a weak spot."* But a few years later he apparently had forgotten this. Mild as he was in his attitude to the Roman Catholics, he was intolerant toward the Anabaptists. He believed their sect to be of the devil and their piety only hypocrisy and a devilish spectre."† Their martyrs, he said, were hardened by Satan.‡ Repeatedly he insisted that they should be put to death.§ To justify their persecution he states that the ancient Emperors Honorius and Theodosius had decreed that rebaptizers are guilty of death.‖ He asserts that some of them hold teachings which will lead to violation of civil law, but, says he, even if they were not advocating any other error than what they teach on baptism, the original sin and separation from the (Lutheran) church, the death sentence should be inflicted upon them.¶ He believed it the duty of the civil authorities to put to death heretics.**

A number of times Melanchthon was called to confer with Anabaptist prisoners, and to convert them if possible to the creed of the state church. Early in December, 1535, he met an imprisoned Anabaptist minister, Henry Crouth, at Jena in Saxony. The confessions of this man,†† as written down partly by Melanchthon himself, are interesting. Concerning

*Corp. Ref., 1:534.
†C. R., 3:197.
‡C. R., 3:34.
‖C. R., 3:199.
¶C. R., 3:200.
**C. R., 3:199.
§C. R., 2:889;—4:737-740;—3:14–17;—3:195–201.
††C. R., 2:997–1003;—3:14–17.

the original sin Henry Crouth said: "All infants, whether they be of Christian, heathen or Turks, are saved. God is not such a God that he would damn a child on account of a little water." "But when one grows up and consents to do sin, it is then that the original sin receives strength. Infants are not without sin, but it will not be counted against them, for they do not understand what is good or evil." He denied emphatically that forgiveness of sins is to be obtained through the Lord's Supper and that the bread of the Supper is the Lord himself.

He was asked who had called him to preach. His reply was: "He was called of God through the knowledge of his Word and did not need the civil authorities to call him, but only the consent of his brethren and of those who received the Word." He declared his willingness to obey the government, except in matters pertaining to religion. On the question why he and others of his sect preached in secret places "and not publicly in the pulpit", he gave the following striking reply: "The divine Word is most severely persecuted and we are not permitted to preach; yet we must come together; this we do openly and not secretly. And while we are forbidden and hindered to preach the Word, we are not suffered to be doers of the Word."

Henry Crouth and his friends who were imprisoned with him, had the courage to reprove Melanchthon severely for favoring their persecution. Melanchthon's reply was that not he but the government was to deal with them, whereupon they said: "Yes, yes, you would wash your hands like Pilate." They were condemned to death on Melanchthon's advice. Crouth and two of his friends suffered martyrdom, January 27, 1536, at Jena. Melanchthon himself accompanied them to the place of execution. His judgments as to their alleged guilt as heretics are remarkable documents.

In one extraordinary case was an Anabaptist imprisoned for life in Saxony. The execution of Frederick Erbe was prevented by peculiar circumstances. In 1531 he was arrested as an Anabaptist by the Saxon authorities in a county which was under the common jurisdiction of Saxony and Hesse. Capital

punishment could therefore in this instance take place only with the consent of the Landgrave of Hesse. The Elector decided that Frederick Erbe should be kept in confinement until New Year, 1532, and if by that time he could not be prevailed upon to recant, he should be put to the sword. But when his time of grace had expired, the Landgrave persistently refused to stain his hands with the blood of one who had the courage of his Christian convictions. The Elector of Saxony made every attempt to convince him of the necessity of inflicting the death sentence, but the Langrave stood unmovable. "Since this man," he wrote, "is indicted of the error of Anabaptism alone, we will not conceal from you that hitherto we have in such cases inflicted the death sentence upon no man for the sake of matters which concern the faith." Not even after Luther and Melanchthon had expressed themselves in favor of execution did the Landgrave yield. Frederick Erbe, after he had been subjected to the torture, was consequently imprisoned for life. And the place of his prison was Wartburg Castle where, a number of years before, Luther had sojourned for some time. While Luther, however, had gone to the Wartburg for protection, Frederick Erbe was thrown into a miserable prison in a tower, for the reason that he would not approve of the teachings which Luther and the Saxon state church had meanwhile accepted. From 1531 until 1548 when death released him of his sufferings, Erbe was a prisoner on the Wartburg. The guardian of the castle gave him the testimony that he had led a good life and had always been obedient.* Among the many historical events for which the Wartburg is famous, the most notable from the Christian point of view is this, that a devoted believer in Christ, a martyr—for such he was although the Landgrave saved him from the scaffold—was a prisoner in a noisome dungeon of this castle for seventeen years, remaining loyal to his conscience and refusing to bow to any other authority in matters of faith, than the Word of God.

In many works on church history by Protestant authors the impression is conveyed that Luther was a staunch defender of religious liberty, that he was the central figure in a move-

*Schmidt, Justus Menius, der Reformator Thüringens, 1:161 sq.

ment for freedom of conscience and a thorough reformation of the church and that those toward whom he assumed an attitude of intolerance were revolutionary disturbers of the peace. The attempt to save upon all hazards the name of the leading state church reformers who for victory of their cause leaned so strongly upon the bloody arm of the state, has been a source of confusion in the study of the history of the Reformation. The importance of the leaders in the exclusive state churchly reformation who bent their energy upon the suppression of the popular movement for genuine reformation, imposing upon the head of the state the duty to decide questions of creed for all his subjects and refusing the people any voice whatever in the affairs of the church and thus forcing them into an attitude of indifference, and who therefore represent a temporizing, easy going type of Christianity—the importance of these men has been constantly emphasized at the expense of those who perceived the wrongs of exclusive state churchism and had the courage of their conviction. The failure of the historians to recognize the true import of "Anabaptism" and of the type of Christianity represented by it, has been a source of distinct loss to the Christian cause. Even in America the beaten path of the historians of the prominent religious parties of Europe has been closely followed. A history of the Reformation, going back to the sources, from the point of view of the great principles for which the Anabaptists stood and for which the Baptists stand to-day is yet to be written.

B. MANLY, JR.

(ADDRESS DELIVERED ON FOUNDERS' DAY, JAN. 11, 1908.)

BY PROFESSOR JOHN R. SAMPEY, D.D.

Basil Manly, Jr., was the son of a distinguished minister and educator. His father was pastor in Charleston, S. C., from 1826 till 1837. For the next eighteen years he was president of the University of Alabama, a position which he filled with remarkable success. In 1855 he returned to the pastorate in Charleston. He died in the home of his son and name-sake at Greenville, S. C., in 1868. Dr. John A. Broadus, in his Memoir of James P. Boyce, bears the following testimony to the unusual gifts of the elder Manly: "It was among the marked advantages of James P. Boyce's childhood to attend on Dr. Manly's ministry, and be brought in contact with such a pastor. His preaching was always marked by deep thought and strong argument, expressed in a very clear style, and by an extraordinary earnestness and tender pathos, curiously combined with positiveness of opinion and a masterful nature. People were borne down by his passion, convinced by his arguments, melted by his tenderness, swayed by his force of will." One brother of the elder Manly became Governor of North Carolina, and another became a Justice of the Supreme Court of the same State.

B. Manly, Jr., was born Dec. 19th, 1825, in Edgefield District, South Carolina. His distinguished father was then pastor of the Baptist church at Edgefield Courthouse. A few months later his father became pastor in Charleston, where the younger Manly pursued his early studies in a preparatory school. Many of the friends of his boyhood attained distinction and usefulness in after life. James P. Boyce, with whom he was to be associated most intimately in the Southern Baptist Theological Seminary, was one of these boyhood friends.

On January 8, 1840, Basil Manly, Jr., entered the Freshman class at the University of Alabama, and was graduated December 13, 1843. In 1844 he was licensed to preach. The be-

loved and venerable Joshua H. Foster, D.D., of Tuscaloosa, Ala., writing shortly after the death of Dr. Manly, referred to the young preacher's first sermon in 1844. He was impressed at the time with the preacher's consciousness of his insufficiency for the great work to which, in humble reliance on Christ, he joyfully yielded his life. "After the lapse of nearly fifty years," said Professor Foster, "it remains with me only as a fragrant memento—full of the sweetness and richness and tenderness that have characterized all of the few sermons I have since had the privilege of hearing him preach."

In 1844 B. Manly, Jr., became a student in the Newton Theological Institution, near Boston, where he spent one session. He then entered Princeton Theological Seminary, from which he was graduated in 1847. Here he came under the influence of Dr. Archibald Alexander and his extraordinarily gifted son, Joseph Addison Alexander, one of the foremost of American Biblical scholars. Dr. Charles Hodge was also professor in Princeton at this time. A few years before his death Dr. Manly, by special invitation, visited Newton Theological Institution, and delivered an address on "Free Research and Firm Faith". Both at Newton and at Princeton young Manly was under instructors famous for broad and reverent scholarship. In 1848 he was ordained to the full work of the ministry at Tuscaloosa, Ala., and became pastor of Providence church in Alabama and Shiloh church in Mississippi, giving two Sundays a month to each. In February, 1849, he resigned the care of these churches on account of the condition of his health. About this time he and his honored father undertook the compilation of a hymn book, which appeared in 1850 as the Baptist Psalmody.

In 1850 Rev. B. Manly was called to the pastorate of the First Baptist church, Richmond, Va., a position which he filled with marked ability for four years. He then became principal of the Richmond Female Institute, and remained in this office until he was chosen as one of the four professors in the Southern Baptist Theological Seminary. During these years he was also pastor of Walnut Grove, a country church near Richmond.

During the Civil War, when the work of the Seminary was suspended, Dr. Manly served country churches in South Carolina as pastor, while cultivating, with the aid of his servants, a plantation in Abbeville District, a hundred miles down the railroad from Greenville. When the work of the Seminary was resumed after the war, Dr. Manly took up again his work as instructor in the institution, and remained with it until 1871, when he accepted the presidency of Georgetown College, Kentucky. He filled this important position with acceptance for eight years. In 1879, when Dr. Toy resigned his professorship in the Seminary, Dr. Manly was called to take his place, and remained with the Seminary to the end of his life. He died on Sunday, Jan. 31, 1892,—a day memorable in Baptist annals, as both Spurgeon and Manly laid down their work on that day.

DR. MANLY AND THE SUNDAY SCHOOL.

From early boyhood to the close of his life Basil Manly, Jr., was connected with the Sunday school. While a boy he was taught by Charles H. Lanneau, Sr., other members of the class being James P. Boyce, J. L. Reynolds, William Royall, William J. Hard and T. W. Mellichamp, all of whom entered the Christian ministry. Who can estimate the influence of the excellent man who taught those six boys in the long ago?

In 1858 the Southern Baptist Publication Society, of Charleston, S. C., published an excellent sermon entitled "A Sunday School in Every Baptist Church". Dr. Manly preached this sermon at the General Association of Virginia at Norfolk about 1851 or 1852. He enlarged his motto in later life to read "A Sunday School in Every Baptist Church and Every Baptist in the Sunday School".

In an address before the Southern Baptist Convention in 1887, Dr. Manly gave a brief account of his work in connection with the founding of the Sunday School Board at Greenville, S. C. From the report in the Western Recorder the following extract is made: "The Kind Words paper and other Sunday school publications began more than twenty years ago. Charles J. Elford—not I, as has sometimes been said—was their origi-

nator, the best Sunday school superintendent I ever saw, the man who when dying, with his feet on the verge of glory, left the message for his Sunday school, 'Come to heaven!' I was the originator of our Sunday School Board at Greenville, I think I may say without impropriety. I urged it on the Southern Baptist Convention in 1862, at Augusta, and it did great good while it was in our hands. It might have been living and useful yet, if we had not yielded to the desire of brethren to have it removed farther West. We had one of the best secretaries—Brother Bitting—whom I always have loved and shall as long as life endures. I felt impelled to start that enterprise by meeting two little white-headed boys in Anderson county, South Carolina. They were mounted on a white-faced horse, riding one behind the other, and I stopped them in the road and asked them if they went to Sunday school. They said they used to, but father had gone to the army and was killed, and there was nobody to teach, and no Testaments or question books or papers to be had, and so there was no Sunday school now. And the tears came to my eyes as I looked at them, and thought how they were the representatives of thousands of others all over our sad Southland—orphans and neglected; and I made a vow to heaven to do what I could, so long as I lived, that the poor boys and girls might have the knowledge of the Bible. I have never retracted or regretted that vow, however imperfectly I have succeeded in carrying it out, and so I expect to work for Sunday schools till I die."

Dr. Manly was a frequent contributor to Kind Words, the little paper founded by Mr. Elford. In 1864, while the terrible war was still raging, Dr. Manly published two valuable little books—"Sunday School Questions on the Four Gospels, Vol. I", and "The Child's Question Book on the Four Gospels". Within three years the circulation of the latter reached thirty thousand.

During the years 1887 and 1888 Dr. Manly was editor of the Kind Words Teacher. He called to his assistance some of the best scholars and writers among Southern Baptists, and paved the way for the founding of the Sunday School Board of the

Southern Baptist Convention a few years later under the leadership of Dr. J. M. Frost, to whom he committed much of the expository work of the Kind Words Teacher. It is beautiful to read the generous and appreciative reviews of the books his colleagues in the Seminary published during these two busy years. But for the brutal assault he sustained at the hands of a robber on the evening of December 15, 1887, which greatly weakened him, Dr. Manly might have continued for years as editor of Kind Words Teacher.

Throughout the greater part of his busy life Dr. Manly taught a class in the Sunday school. Rev. T. P. Stafford, describing his work as teacher of a large Bible class in Walnut-street church, writes: "He was patient to bring out the thought of any obscure passage, often with delightful meaning. And with this scholarship there was combined warmth of feeling. He spoke from a full heart with a mother's tenderness. He seemed no more to teach God's Word than to speak it out of his own soul. God's thoughts became his. I love the Bible more because I have heard him teach it."

Dr. Manly was the chief promoter of mission Sunday schools in Louisville during his residence in our city. He raised the money for the rent of halls, visited the schools frequently, and kindled the interest of the students of the Seminary in this form of Christian activity. Rev. W. J. McGlothlin thus reports his last meeting with Dr. Manly, just two weeks before his death: "He was wading through the slush of a melting snow to a mission on the Highlands. After we passed I turned to watch him. His bent form and tottering step showed that he was feeble. He led a little girl with his left hand, in his right he carried his Bible." He kept his vow made in the presence of the orphan boys in 1862.

He once referred in my presence to his frequent visits to friends to beg money for mission Sunday schools, and remarked with a smile that the Scripture would one day be fulfilled which said: "And it came to pass that the beggar died." He did not finish the quotation, but with reverence we may do so, "and was carried by the angels into Abraham's bosom."

DR. MANLY AND THE PASTORATE.

Though never robust, he did a vast amount of work. His sermons were carefully prepared and delivered with earnestness and fervor. He had the heart of a pastor. Few were so happy as he in comforting the afflicted and the sorrowing. He was greatly beloved in the country churches to which he ministered in Alabama and Virginia and South Carolina. Had his health been vigorous, he might have continued indefinitely as pastor of the First Baptist church of Richmond. While he was president of Georgetown College he had the opportunity of serving for eighteen months as co-pastor with Rev. F. H. Kerfoot at Midway, Ky. Had he not given his life chiefly to educational work, he would have achieved distinction in the pastorate.

DR. MANLY AS COLLEGE PRESIDENT.

The brethren in Richmond discovered in the gifted pastor of the First church the qualities that fitted him to fill with unusual acceptance the position of principal of Richmond Female Institute. For five years he presided over this school for girls and young women, and taught the classes in moral philosophy.

From 1871 to 1879 he was president of Georgetown College, located at Georgetown, Ky. The college prospered under his administration. He had plans for enlarging the endowment, but when Dr. Boyce came to Kentucky to raise a large sum for the endowment of the Seminary, in connection with the proposed removal of the institution to Louisville, Dr. Manly generously retired from the field in favor of his former colleague. The financial stringency of 1873 greatly delayed Dr. Boyce in his effort to raise $300,000 in Kentucky for the Seminary, and so Dr. Manly's plans for Georgetown had to be postponed. Men and women in all parts of Virginia and Kentucky still cherish the memory of their former preceptor, whose broad and varied learning commanded their respect, while his loving interest in their welfare won their love and gratitude.

DR. MANLY AND THE SEMINARY.

Dr. Manly was one of the founders of the Seminary. He was present in most of the conferences and conventions that were held from 1849 to 1858 looking to the founding of a general theological seminary for Southern Baptists. At the meeting of the Southern Baptist Convention in Charleston, S. C., in 1849, he delivered an address in which he argued that a central theological institution for Southern Baptists was both desirable and practicable. At a meeting of "the friends of theological education" in Montgomery, Ala., May 11, 1855, in connection with the Southern Baptist Convention, he was chosen as secretary. This conference of brethren favorable to the founding of a theological seminary for Southern Baptists resolved to call a convention to meet in Augusta, Ga., in April, 1856. At this convention in Augusta, B. Manly, Sr., presided, as he did at a similar meeting in Louisville in the followng year. He prepared an address to Southern Baptists, which was published June 17, 1858, reviewing the efforts for theological education in America and in England. Under the leadership of James P. Boyce, the South Carolina Baptist Convention, in July, 1856, offered $100,000 towards the endowment of a general Theological Seminary, to be located at Greenville, S. C., provided an additional endowment of $100,000 be raised in other States.

The account given by B. Manly, Jr., of the closing events in the history of the organization of the Seminary is of sufficient interest to justify an extended quotation from his article in the Seminary Magazine for January, 1891: "The Louisville Convention, appointed another Convention to to held in Greenville, South Carolina, in May, 1858, to organize the Institution. It also appointed several Committees to prepare a plan of organization, to nominate professors, to procure a charter, to prepare an address to Southern Baptists, and concerning agencies; also a Committee of one from each State to lay the subject before their respective States.

The Committee on Plan of Organization consisted of James P. Boyce, John A. Broadus, B. Manly, Jr., E. T. Winkler, and

William Williams. By correspondence and some informal conference of members of the Committee, it was agreed that sub-committees should be appointed to whom the preliminary work might be entrusted, and that the whole Committee should meet at Greenville a few days before the Convention to compare ideas, revise the work, and agree upon a final report. Accordingly, Boyce was to prepare the general fundamental regulations, as to the Trustees, finances, relations to the Southern Baptist Convention, and all details of organization; Manly to draw up an outline of the articles of faith or "abstract of principles," in accordance with which all instruction should be given; and Broadus to sketch a plan of instruction that would embrace all the different topics of study and the different classes of students for whom it was important to provide.

In due time, this Committee met at the residence of Dr. Boyce in Greenville, and I remember that, as Dr. A. M. Poindexter was there, he was invited by the Committee to be present and assist them in their labors. Every sentence and word of what had been prepared by the sub-committees was subjected to a careful examination and revision. Then, at the suggestion of Dr. Boyce, and at his expense I think, the report as a whole was set up in type at Elford's printing office, and copies struck off for further revision before it should be presented to the Convention. If I mistake not, as many as three or four corrected and revised proofs of the report, as it was enlarged or altered by the private discussions, were obtained until it was thought to be as nearly perfect as the Committee could make it.

Those were memorable days to some at least of those who engaged in them. In the freedom of brotherly discussion, in the warmth occasioned by the contact and collision of the ideas of the younger and the older, the brethren from different sections of the country, and who had enjoyed different kinds of training and different associations, there was keen stimulus to thought. Every great topic in theology was handled earnestly, freely and yet reverently. The learning of the past was not ignored. The various forms of expression in which

the faith had been declared in our own and other denominations of Christians were carefully compared and consulted; the safeguards which had been thrown around other Seminaries, both as to doctrine and as to funds were thoughtfully considered; the different methods of instruction, by curriculum, by free election, by courses more or less flexible, were passed in review. The result was almost unanimously approved by the Convention after somewhat elaborate explanation and debate, and has remained practically without modification to the present day."

Four professors were nominated and unanimously elected at the Greenville Convention in 1858—James P. Boyce, John A. Broadus, B. Manly, Jr., and E. T. Winkler. As Broadus and Winkler declined to give up the pastorate, the Seminary could not be opened for another year; but in the fall of 1859 the new institution opened its doors to students with a faculty consisting of James P. Boyce, John A. Broadus, B. Manly, Jr., and William Williams. Dr. Manly began his work as Professor of Biblical Introduction, and Interpretation of the Old Testament, on the first Monday in October, 1859. Writing after Dr. Manly's death concerning the work of this first session of the Seminary, Dr. Crawford H. Toy says: "What most impressed me in Dr. Manly was the versatility of his mind and the sweetness of his nature. These qualities made him a most engaging teacher and valued friend. His intellectual sympathy was wide, his exposition was full of freshness and warmth. In our Hebrew class in the Seminary he made us all feel that we were his companions in study."

In 1869 a fifth professor was added to the faculty of the Seminary; Rev. Crawford H. Toy was then chosen as Professor of Old Testament Interpretation, and Oriental Languages. Dr. Manly retained his class in Biblical Introduction, and relieved Dr. Boyce of Polemic Theology, and Dr. Broadus of Preparation and Delivery of Sermons. The fact that he should have been asked to do work in three classes representing three widely separated departments of theological study was a striking testimony to his versatility and good nature. He carried this burden for two years, but the drudgery of

correcting written sermons finally became so irksome that it contributed in no little measure to his decision to accept an invitation to become president of Georgetown College in the summer of 1871. There were other and greater inducements, as Dr. Broadus has pointed out in his Memoir of James P. Boyce; and Dr. Manly really thought that the Seminary could now do without him, as it had four other professors.

When Professor Toy resigned in 1879, Dr. Manly was elected to fill the chair of Old Testament Interpretation, the department of instruction in which he most delighted. A year later he added to this the class in Biblical Introduction, which he had taught from 1859 to 1871. He also gave much attention to the collection of funds to aid needy students in the Seminary. With rare patience and sympathy he superintended the collection and the disbursement of the Students' Fund. He also presided over the meetings of the Society for Missionary Inquiry on the first day in each month. Students in trouble and sorrow instinctively turned to him for sympathy and counsel. During all the busy years from 1879 till his death in 1892 he pushed his studies and his teaching, in the midst of multiform activities, in public and in private, for the extension of the Kingdom of God. He took up the study of Assyrian, and taught at least one class the rudiments of this language, through the recovery of which so many interesting discoveries bearing on the Old Testament were coming to light. Students who came under Dr. Manly's instruction were impressed with the breadth and accuracy of his scholarship.

In discussing the work of Dr. Manly as a teacher, two defects must be indicated, if we would handle the subject in a manner worthy of such a sincere and genuine man as he was. Fulsome and undiscriminating praise was distasteful to him in life, and would be unworthy of him now. He was so kind and considerate that he often allowed indolent students to impose upon him. The members of his classes sometimes neglected their work, relying upon the professor's kindness of heart to 'put them through.' Another defect was his failure to distribute the work in his classes in such a fashion as that he could get to the end of the course. He often became so absorbed in the

study of interesting details in the Pentateuch that he allowed little time for the later history and the prophetic writings. What he gave on the earlier history was so helpful that students naturally craved the same sort of guidance through the later periods. He was always judicious and reverent in his interpretation, and knew how to unfold the deep spiritual content of the Psalms with rare insight and sympathy. Having been himself chastened by bereavement and affliction, he could put the student into closest sympathy with Job and Jeremiah and other suffering saints. He taught men reverence and resignation and faith. A thousand young preachers caught something of his spirit, and hundreds of pulpits have sounded a clearer note of faith because he lived and taught in the Seminary.

DR. MANLY AND AUTHORSHIP.

While yet a young man in his twenty-fifth year, B. Manly, Jr., united with his father in compiling a hymnal known as the Baptist Psalmody. It contains almost as many hymns from Isaac Watts as from all other hymnists combined. Nine hymns in the collection were composed by B. Manly, Jr. Hymn 539 will give one material with which to estimate the young preacher's ability as a lyric poet.

In doubt's dim twilight here I stray,
Upon me shines no cheering ray;
My Saviour, drive away my fear,
Abide with me, for night is near.

Though sin and Satan o'er my soul
Would throw their hated strong control—
O, help me in th' unequal fight,
Abide with me through sin's dark night.

Dwell thou within my heart; O come
Not as a stranger, but at home;
Here reign supreme, it is thy right;
Abide with me both day and night.

And when my day of toil is done,
When weak and weary age comes on,
Uphold me, Saviour, as I die;
Abide with me, when night is nigh.

Soon shall a voice my slumbers wake,
A glorious, endless morning break;
When night and grief forever flee,
May I in heaven abide with thee.

In 1859, Dr. Manly edited Baptist Chorals, Dr. A. Brooks Everett being associated with him in the work. By request of Dr. Boyce, Dr. Manly wrote a hymn to be sung at the first commencement of the Seminary in 1860. This beautiful hymn has been sung at each succeeding commencement. We have already spoken of Dr. Manly's contributions to Sunday school literature in another connection.

For the year 1856 B. Manly, Jr., while president of Richmond Female Institute, edited the American Baptist Memorial, to which he contributed important historical and practical articles. He had a just appreciation of the ability of Charles Haddon Spurgeon, who was just then rising into fame as a brilliant young preacher in London. Critics were not all agreed as to the character or ability of the youthful Baptist preacher in the world's metropolis. The editor of the American Baptist Memorial published Spurgeon's famous sermon on Songs in the Night, wrote words of appreciation concerning his preaching, and secured a strong review of a volume of his sermons from the pen of the famous Andrew Broaddus, of Virginia. The youthful editor little imagined then that he and the gifted preacher whose sermons he was praising would lay down their work on the same day.

Dr. Manly wrote a number of reports, articles, lectures, sermons, etc., that were published. Thus he compiled a History of the Elkhorn Association of Baptists in Kentucky from its organization in 1785 to the year 1815. Shortly before his death he compiled a small hymnal which he called "The Choice". He composed some tunes as well as many hymns. I

found him one day at the piano in his home playing a tune which he had just composed for his hymn, "Work, for the Day is Coming".

Dr. Manly's chief contribution to theological literature is his book entitled "The Bible Doctrine of Inspiration". The author received appreciative words from Mr. Gladstone, Rev. Alexander Maclaren and other famous men. Those who have read this admirable book will join with Dr. Broadus in the regret that we have so little from the facile pen of its author.

DR. MANLY'S CHARACTER.

He was devout and saintly. He belonged to Jesus Christ. One of his pupils tells of a prayer which Dr. Manly taught his large Bible class in Walnut-street church:

> "Three things, O Lord, of Thee I pray:
> To know Thee more clearly,
> To love Thee more dearly,
> To follow more nearly every day."

He was truly humble. No man was ever more appreciative of the best in others. After the death of Dr. Boyce, Dr. Manly took occasion, in the first meeting of the Faculty, to nominate Dr. Broadus as chairman, and added that Dr. Broadus was the proper person to succeed to the vacant presidency. It was all done so quietly that we scarcely appreciated at the time the beautiful humility of the author of the motion.

He was loving and sympathetic. Approachable at all times and to all classes, he ministered cheer and comfort to discouraged and burdened souls throughout a long ministry. Many could join in saying, "He was the best man I ever knew". He was a beautiful character. So thought his wife and children and his intimate friends; and such was the impression even on strangers. I was walking on the streets of Louisville one afternoon with Dr. Manly. He had just preached a tender sermon in East Baptist church, and we had walked about a block, when we passed a lady and her little daugher of five or six years. As we passed Dr. Manly smiled on the little girl

and spoke to her. We had taken a few steps in advance, when I heard the little girl ask her mother: "Mamma, who was the old gentleman with the beautiful face?" And it was beautiful, for the goodness of the heart had impressed itself on the great man's countenance.

He was firm and courageous. Dr. Broadus, in his address at the funeral of Dr. Manly, warned us against the mistake of separating in our thought goodness from greatness. He then called attention to Dr. Manly's strength of character. "Ah! this gentle-mannered man, if ever he made up his mind that something must be done he never stopped till that something was done. I never knew a stronger will nor one more gentle." Only two weeks before his death, Dr. Manly, writing to one of his former pupils, opened a window through which we may look in and discover the secret of his courage and perseverance. "My habit," he writes, "is to face all difficulties squarely, see them clearly, admit them frankly, and then in the name of the Lord to go at them and try to overcome them by his aid". In his youth he once broke a silk umbrella over the head of a fractious horse. That broken umbrella set him to thinking, and he resolved to overcome his violent temper. And surely he succeeded, becoming a man of unusual self-control. Let us close our study of the life and work of Dr. Manly with the words of another of the founders of the Seminary: "I dare say he never found it an easy thing to do right. This nature of ours requires the converting and strengthening grace of God to create a Christian character and help us lead a Christian life. He had no doubt plenty of struggles; many times he must have looked back upon his acts with regret. Let us not fail to be strengthened by such an example, to follow him, to imitate him as he imitated Christ."

BOOK REVIEWS.

I. NEW TESTAMENT.

Die Apostelgeschichte. Untersuchungen.

Von Adolf Harnack. J. C. Hinrichs'sche Buchhandlung, Leipzig, Germany, 1908. S. 225. Pr. M. 5, geb. M. 5.80.

We have here Band III of Harnack's Beitraege zur Einleitung in das Neue Testament. Every critical student of the New Testament rejoices that Harnack is devoting much attention to the Acts. He has almost unrivaled equipment for this work. He is still liberal enough for any ordinary use, but he appears in this particular field as a conservative pleading for the genuineness of Luke's authorship of the Acts and the substantial accuracy of his report of the early days of Christianity. Some of the same ground is traversed here on the linguistic side that we had in Lukas der Artz, but there is abundance of fresh material. In broad outlines Harnack here sketches his conception of the literary sources of the Book of Acts and the general character of the work. He does it too with his usual wealth of detail.

A. T. Robertson.

Die Schriften des Neuen Testaments.

Neu überzetzt und für die Gegenwart erklärt. 11 Lieferung (II. Band, Bogen 39-51) Preis 1 Mark. 12 (Scluss) Lieferung (II. Band. Titel und Bogen 52-60) Preis 1 Mark. Vandenhoeck und Ruprecht, Goettingen, Germany. To be had also of Lemcke & Buechner, 11 East 17 Street, New York. 1907.

Dr. Johannes Weiss continues his able discussion of the Apocalypse though he does not know that John wrote it, most likely not the Apostle John, he thinks, for only a literary fiction. The Gospel of John is here handled by W. Hirtmiller who does not think the book was written by the Apostle John, but some other John. So likewise, O. Baumgarten denies that the Apostle John wrote the Epistles that bear his name. He contends that the same man wrote the Gospel and the Epistle and dates the Epistle between 100 and 125 A. D. Thus the

Apostle John is left out in the cold in this series. Van Mauen denies that Paul wrote anything. Poor Peter is held up by the critics. James and Jude are crowded out also. Matthew and Luke are not credited by all and even Mark is looked at askance! Perhaps after all the New Testament is a grand joke. Everything is topsy-turvy! But these are interesting books after all, these German critical books, and they have much to teach the serious student, provided he knows what is true, a lesson, alas, that bothers the student in other realms also.

A. T. Robertson.

The Epistle of St. Jude and the Second Epistle of St. Peter. Greek Text with Introduction, Notes and Comments.

By Joseph B. Mayor, M. A., Litt. D. The Macmillan Co., New York and London. 1907. P. ccii, 239. Price 14s. net.

Dr. Mayor has produced distinctly the ablest commentary on James and he finds a congenial sphere in Jude and 2 Peter. Jude is the brother of James and 2 Peter undoubtedly makes use of Jude (so Mayor) in the second chapter. This means, of course, that Jude is earlier than 2 Peter, as I also think. I cannot, however, go with Mayor in the denial of the genuineness of 2 Peter. I do not think he answers the suggestion of Jerome and other early writers that Peter had a different interpreter in the two Epistles. Indeed in the Second Epistle we may, as Bigg holds, have Peter's own rugged style, while in 1 Peter the style is toned down much by Siloames. But, barring this matter, the work of Mayor on these two Epistles is of the very first quality. He is specially strong on the grammatical side of his work as seen in the Commentary on James also. He has an excellent little book, Greek for Beginners, which shows his turn for grammar. But Mayor has great exegetical insight and the book as a whole furnishes one with a wealth of critical apparatus not to be surpassed anywhere. One still needs Bigg on Peter and Jude, but Bigg and Mayor together will enrich any preacher's store.

A. T. Robertson.

Expositions of Holy Scripture. Third Series. Six volumes.

By Alexander Maclaren. $7.50 net per set of six volumes. This set John's Gospel (Vols. 1, 2, 3), Acts (Chapter xiii—end), and two volumes on Old Testament reviewed under Old Testament department.

Dr. Robertson Nicoll has said that if he could have only one set of books on the Bible, he would take Maclaren's Expositions of Holy Scripture. This is great praise and it is just. Dr. Maclaren's style is so well known all over the world as to call for no comment. He is still the world's foremost expository preacher. Careful scholarship has here confronted the interpretation of the Bible in the light of modern needs. The great preacher has a marvelous faculty for seizing the heart of the passage and putting it in touch with the life of the man of today. The volumes on the Gospel of John bring out the best things in Dr. Maclaren's mind. He here walks on the heights with calm step and clear vision of the unseen. The richness of these volumes makes detailed criticism in any measure impossible. A. T. Robertson.

St. Paul's Epistle to the Ephesians. A revised text and translation with exposition and notes.

By J. Armitage Robinson, D. D., Dean of Westminster. Second edition. Macmillan & Co., London and New York. 1907. Pages 314.

This volume first appeared in 1903, but a new edition is now called for. It has stood the test of service as one of the very best volumes on this great Epistle. It is not necessary to go into much detail now since the book is so well known. The introduction is brief, but full of instructive matter. The author in a sense has two commentaries, one a new translation with interpretative exposition that is very helpful, the other the Greek text with critical comments on the Greek. He then discusses the important questions that are left over and concludes with notes on various readings that are helpful. There are good indices. On the whole one will not go amiss who spends his time on this able and excellent exposition, which is much in the spirit of Lightfoot. A. T. Robertson.

Interpretation of the Bible. A Short History.

By George Holley Gilbert, Ph. D., D. D. The Macmillan Co., New York. 1908. Pages 309.

The author is entirely correct in his remark as to the fewness of books in this field. It is also a most suggestive line of work. Each age affects the next. We have indeed the same Bible, since the first century A. D., but each generation interprets it in the light of its knowledge and environment, not to say philosophy. There is then a history of Biblical exegesis. It is only a sketch that Dr. Gilbert has here attempted, but one can very well gather the main points from this comprehensive survey. Dr. Gilbert incidentally, as is natural, shows his own sympathies in his portrayal. The Jewish, the Philonic, the Apostolic, the Post-Apostolic, the Alexandrian, the Syrian, the Medieval, the Protestant, the Scientific are some of the types discussed. The writer glorifies the modern scientific method. But, while he is right in this, one must not make a fetich of this method. It does not work automatically nor lead to infallible results. Criticism is subjective and interpretation is criticism. A. T. Robertson.

Saint Paul's Epistle to the Ephesians. The Greek Text with Notes and Addenda.

By the late Brooke Foss Westcott, D. D., D. C. L., Lord Bishop of Durham. Sometime Regius Professor of Divinity in the University of Cambridge. Macmillan & Co., New York and London. 1906.

Bishop Westcott had the commentary proper in complete form, but the introductory notes were quite incomplete. Rev. J. M. Schulhof was intrusted with the editing of these portions. Instead of filling out the lacunae himself he has quoted from other works of Westcott where possible, from original sources, from the works of Hort or Lightfoot. The result is quite satisfactory on the whole, more so in some parts than in others. The comments on the text itself are in Westcott's usual style as known to all critical students of John's Gospel and Epistles and the Epistle to the Hebrews. His type of mind suits well the exposition of this great Epistle of Paul. He is faithful to the letter and full of the spirit, full of sympathy and necessary mysticism. The book will be a delight to all lovers of Paul and of high thinking. A. T. Robertson.

Jesus in Modern Criticism.

By Dr. Paul W. Schmiedel. Translated by Maurice A. Canny, M. A. London, England, A. & C. Black. 1907. Pages 91. Price, sixpence net.

We are having a run of books on Jesus in Criticism. These were Weinel, Schweitzer, Sanday, and now Schmiedel. It is hard to deal seriously with Schmiedel because of his arrogance and patronizing airs. He claims that he was misunderstood in his article on Gospels in the Encyclopædia Biblica in which he claimed nine genuine sayings of Jesus. He meant that we knew nine beyond any doubt and could argue from them as a minimum. The title of this book is almost misnomer. Schmiedel does not discuss the critical views of various classes of men. He deals only with the most extreme radicalism like his own. That to him is above criticism. He is seriously engaged in the effort to prove that Jesus really lived. If I doubted that fact, I do not think that Schmiedel says anything here to throw light on that subject. He laments that Paul tells us "deplorably little about Jesus," (p. 14), and proceeds to separate the wheat from the chaff in the Gospels. One of his first remarks is that in the message to John the Baptist Jesus was speaking only of the "spiritually blind," "spiritually lame," etc. (p. 20). "The five thousand and the four thousand were fed, not with bread, but with teaching," (p. 21). After this luminous exegesis one is prepared for anything and he is not disappointed. He thinks that Jesus had calm moments and was not wholly visionary (p. 82). Schmiedel cannot approve some of Jesus' teachings, (p. 79 f). He will not assert that Jesus was unique (p. 84). He could not be upset a bit if Jesus never lived (p. 85), for others have excelled Christ at certain points, (p. 86). And this is "criticism," a la Schmiedel!

A. T. Robertson.

The Deity of Jesus Christ According to the Gospel of John.

By the Rev. S. W. Pratt, D. D. The Sunday School Times Co., Philadelphia. 1907. Pp. 165. Price 50 cents.

Another publication called for by the study of the Gospel of John in the current International Series of Sunday School

lessons. The book claims, with some show of reason, to be "an induction study" of that Gospel, to ascertain from an analysis and classification of its teachings what rank this Gospel gives to Jesus Christ. It does not deal with critical questions, does not pretend to present new facts, but only by "a new method" to make use of the old facts and thus to throw some new light on the great theme of John's Gospel. The answer found by this method is that 'Jesus Christ is Deity', the author explaining that the word deity is used in preference to divinity because the latter word has been so refined away by usage as to mean less than deity. John has given us a record of facts connected with the Old Testament and the history of the Jewish nation, corroborated by the synoptists, the Acts, and the Epistles, and "further established by the seventy years of the Christian church of which the writer was a part." He gives us views of Jesus from all parts of his life, and "from these has made a composite picture of Deity." "The hypothesis of its truth is the only explanation of John's Gospel."

A. T. Robertson.

The Smaller Cambridge Bible for Schools. St. John.

By A. Plummer, D. D. Cambridge. University Press. Pp. 160. 8vo. cloth. Price $1.00.

The issuance of a stereotyped edition of this well-known work on the Gospel of John is timely. We cordially commend it, as we do the whole admirable series to which it belongs. It contains in condensed form the essential wealth of the larger work, and is unique in its combination of small compass with rich scholarship. Quantity is not required in such an edition, but quality is; and quality there is here in abundance. The introduction deals in succinct but scholarly way with the life of John, the authenticity of the Gospel, the place and date, the object and plan, and the characteristics of the Gospel; and the appendices with the day of the crucifixion, Peter's denials, and the order of the events of the Passion.

Geo. B. Eager.

Studies in the Character of Christ. An Argument for the Truth of Christianity.

By Rev. Charles Henry Robinson, M. A. New Impression. Six penny edition. Longmans, Green & Co., New York and London. 1907.

It is a good thing that this cheaper edition of Mr. Robinson's book has been produced. It is a valuable presentation of the character of Christ and makes a conclusive argument for the deity of Jesus that will have weight with the average man who may have trouble on that subject. The author seizes clearly the salient points and makes good use of sharp contrast in showing how Christ differed from other men. Where the book lacks in my judgment is in a rather vague conception of the atonement and an over emphasis on the mere example of Jesus to the neglect of the more vital union of the Christian with Christ. But as a whole the volume will serve its purpose.

A. T. Robertson.

The Life of Christ.

By the Very Rev. Alexander Stewart, D. D., Principal of St. Mary's College, St. Andrews, Scotland. J. B. Lippincott Co., Philadelphia, 1907. Pages 124.

The volume belongs to the Temple Series of Bible Characters and is worthy of its place. The writer is very cautious about committing himself on critical questions, but his sympathies lie with the conservative side of things. For a simple handbook one wonders if there is not too much criticism and too little of the devotional spirit. But you cannot get everything in this compass. The treatment is fresh, clear, able and reverent.

A. T. Robertson.

St. Paul's Epistles to the Thessalonians. The Greek Text with Introduction and Notes.

By George Milligan, D.D., Minister of Caputh, Perthshire. Macmillan Co., London and New York. 1908. Pages CX, 195. Price $3.00.

Here we have a most delightful volume, worthy of the best traditions of British scholarship, on a par with the work of Swete, Plummer, Sanday and men like them. It is to be observed that this notable commentary comes from the pastor of

a Scotch church, who has given himself to his high task with devotion and success. Dr. Milligan wears an honored name in New Testament study for his father was the late Rev. W. Milligan, D. D., who wrote so well concerning the Resurrection and Ascension of Christ, and the Apocalypse. But the son has not rested merely in the great name of his father. He has made thorough preparation for his task by mastering the new knowledge to be had from the papyri as to Paul's language and the discoveries about Thessalonica.

It would be hard to find a more helpful introduction than Dr. Milligan gives concerning the city of Thessalonica, the church, Paul's work there, the contents of the Epistles, their authenticity, integrity, and text, as well as Paul's language and style and the doctrine of this book. The detailed comments are rich in suggestiveness and luminous in helpfulness. The appendix has excellent discussions of St. Paul as a letter-writer, his use of the Epistolary plural, divine names in the Epistles, Antichrist, etc. He is opposed to the idea that the man of sin in II Thess. 2, is the Roman Emperor and thinks that the solution is to be sought in the Johannine Antichrist and the Jewish apocryphal and pseudepigraphic writings. I wonder if the author emphasizes sufficiently Paul's disclaimer of the immediateness of the second coming in 2 Thess. 2:2. The commentary is chiefly grammatical and historical exegesis rather than expository development of the thought. But the grammatical and historical elements lie at the basis of it all.

A. T. Robertson.

The Appearance of Our Lord After the Passion. A Study in the Earliest Christian Traditions.

By Henry Barclay Swete, D. D., Regius Professor of Divinity in the University of Cambridge. Macmillan & Co., New York and London. 1907. Pages 151.

This is one of the most delightful little books that it has been my good fortune to read in a long time. Dr. Swete is a thorough master in Biblical scholarship and his heart is ripe with rich experience of grace. He uses his wealth of learning with delicate appropriateness and rare suggestiveness to light

up the narratives of the Lord's Appearances. The English is beautiful and the attitude of mind reverent and spiritual. Here is as fine a specimen of real exposition as one could wish to find. Dr. Swete is open to all truth and is cautious and candid. I cannot go with him in his suggestion that the appearance of Mary and of the other women is one and the same event. But there is very little to which one can refuse to give hearty assent. The numerous Greek notes are in footnotes and are very helpful, but they do not interfere with the popular style of the book. It is refreshing to read so reassuring a book of firm faith after wandering through Dr. Kirsopp Lake's doubts about the Resurrection of Jesus. Dr. Swete's book will do one good. A. T. Robertson.

Jesus.

By Arno Neuman. Translated by M. A. Canney, London, England, A. & C. Black. 1906. Pages 180.

Dr. P. W. Schmiedel has a somewhat extended introduction to the work of his pupil, Dr. Neumann. In fact it is Schmiedel all through, only not quite so offensively put. Dr. Neumann does say that the birth of Jesus is the most important date in history, though he considers and treats Jesus only as a man. These two writers take themselves seriously because they claim to be able to prove that Jesus really existed. They do to their own satisfaction, but I have heard of no converts by their arguments from among the small number who consider Jesus as purely mythical. The trouble is that what they prove is a mere barren ideality. A. T. Robertson.

Luke the Physician, the Author of the Third Gospel and the Acts of the Apostles.

By Adolph Harnack. Translated by Rev. J. R. Wilkinson, M. A., New York, G. P. Putnam's Sons. London, Williams & Norgate. 1907. Pages 231.

This volume is well worthy to belong to the Crown Theological Library. All that Harnack writes is interesting and the English version puts this notable book in the reach of all who care to have it. The original Lukas der Artz was reviewed in this journal and hence a shorter mention will now suffice.

Harnack is anxious that he shall not be considered a conservative because he believes that Luke wrote both the Gospel and Acts, (p. vi). But he cannot break the essential force of his present position that the Christian tradition took definite shape between A. D. 30 and 70. And while Harnack is willing to admit historical errors and legends in Luke, he is disposed to stand up for Luke as against Josephus (p. 123). On the whole he thinks well of Luke as a historian, though not so well as Ramsay. The arguments used by Harnack for the Lukan authorship are very strong and very solid, just the arguments that we had all grown accustomed to in the works of Hobart, Hawkins, Plummer, and Ramsay. It is a refreshing turn of the scale to see a great German scholar change his position under the influence of English scholarship. The lesson of it all is for patience and perseverance. Let us welcome all light and go on in trust. The pendulum swings and real progress toward truth is made on the whole.

A. T. Robertson.

The Apologetic of the New Testament.

By E. F. Scott, M. A., New York, G. P. Putnam's Sons. London, Williams & Norgate. 1907. Pages 258

This is one of the best volumes in the Crown Theological Library. It is not a modern apologetic save as that is briefly outlined in the last chapter. On the other hand Mr. Scott endeavors to set forth in graphic fashion how the various New Testament books came to be written. He sketches the theological situation in vivid style and on the whole with much success. I find much of stimulus in the book as well as much of truth. In the chapters on Jesus as the Messiah and Christianity and Judaism I would not interpret the facts very differently. But the chapter on Christianity and Heathenism is written from the point of view of the union of church and state and becomes an apologetic for the modern situation in Britain. Then Mr. Scott labors to explain Paul's attitude and to justify the English and Scotch union. In doing so he fails to do justice to Paul and does more than justice to the present situation. Paul did feel interest in the state and rulers and considered them

the ministers of God and urged prayer for them. Mr. Scott drives too sharp a wedge in here (p. 139) in my judgment. It is very easy to excuse our own inconsistencies on this point and accuse Paul of "contradictions" and to brand his principles as invalid for our day, we being always right (p. 143). In the chapter on Christianity and Gnosticism, a very suggestive one indeed, I would demur when he calls the Fourth Gospel's attitude towards Gnosticism so very obscure (p. 163). I think also that Mr. Scott errs (p. 211) in saying that in Hebrews the promises are still only promises, not realities. The whole point of Heb. 11 is to show that the promises had been fulfilled in the time of the readers of the book (Heb. 11:-39 f.) Hence the greater obligation to be loyal. Mr. Scott makes a very skilful defence of the essentials of Christianity, a defence of service to those who accept the results of radical criticism at most points as he does. I think he underrates the value of the New Testament in his zeal to be modern, but he is modern and fresh and shows how a thoroughly modern man may still make use in the most scientific way of first century truth.

A. T. Robertson.

Das Evangelium Jesu und das Evangelium von Jesus. Nach den Synoptikern. Ein Beitrag zur Lösung der Frage in drei Vorlesungen.

Von D. Erich Shaeder, Professor der Theologie in Kiel. Druck und Verlag von C. Bertelsmann, Gütersloh, Germany. S. 64. Pr. M. 1.

Here is a serious and successful effort to show the substantial identity of the Apostolic message with that of Jesus himself. The author comes to close quarters with Wellhausen in his synoptic studies and takes Wellhausen's admissions as sufficient to prove the claims of Jesus about himself to be in accord with what the apostles say about him. This little book is in refreshing contrast to the high-handed treatment of Paul's ideas of Christ by Arnold Meyer, reviewed elsewhere. The author well says (S. 64) that the apostolic gospel is still the best in the world for us.

A. T. Robertson.

Wer hat das Christenthum begründet, Jesus oder Paulus?

Von D. Arnold Meyer, O. Professor der Theologie in Zürich. Verlag von J. C. B. Mohr, Tübingen, Germany. 1907. S. 104. Pr. M. 1.20. Geb. M. 2.

This book has a most fascinating theme. The author is a man of known ability, but a thorough radical as is shown by his work on the Resurrection of Jesus (Auferstehung, etc.). One familiar with the author's theological prejudices could easily forecast his line of argument on the relation between Paul and Jesus. He charges up to Paul all our theological conceptions of a supernatural Christ who came from heaven to earth and died on the cross for our sins (S. 95). In so far as that is Christianity, Paul is the founder of such a Christianity, not Jesus (S. 96). A. T. Robertson.

The Epistle of Paul to the Philippians Expanded in a Paraphrase and Explained in Notes.

By James P. Holcomb, D. D., North India Presbyterian Mission, New York, American Tract Society, Pp. xlvii, 126. Price 50 cents.

In this little book we have, after a brief introduction, the reprinting from the American Revision of the account in Acts of Paul's visit to Philippi, and then the text of the Epistle. This is followed by a paraphrase which is mainly a filling up on statement of thoughts which Paul left to be understood, and this by a commentary, which leaves many things without attempt at explanation, as, for example, "concision", "citizenship", (iii. 2, 20). There is little in this book to criticize unfavorably, but there is less to explain why it ever was published. To some, perhaps to many, who lack access directly to the authorities chiefly used by the author, viz., Lightfoot and Eadie, this book may serve a helpful purpose, but it must be recognized that it does not seem to be at all the result of fresh independent study of Paul, and that consequently it is throughout commonplace in the extreme. D. F. Estes.

The Christ That Is To Be.

By the author of "Pro Christo et Ecclesia." New York. The Macmillan Company. Price $1.50.

This is a striking, suggestive, elusive, disappointing book. It deals with many questions which are demanding some attention, and which ought perhaps to receive more,—such as the corporate unity of the race, the joy of the Gospel, the transcendant and unique greatness of Jesus, the intimacy and mutual interrelation of mind and body, faith-healing and "Christian Science" as related to this unity and dependent upon it—and it deals with these many and varied questions well and helpfully in many ways. But the whole discussion seems onesided and partial, to such an extent that even rightful emphasis becomes overemphasis. The author continually reminds us of the uselessness of theorizing, but his own avoidance of theorizing seems to result in inconsistency or at any rate in mere fragmentariness. His definition of faith seems worth quoting: "An estimate of God's love and will for man which knits man's purpose to the purpose of God, and knits the purpose of each man to that of his fellows," (p. 43). But this is qualified by what we read on page 51: "The faith of each individual is dependent upon the faith of his fellows, more dependent on the faith of those with whom he is in more intimate relation, but also in some degree dependent on the corporate faith of the whole environment." As has been suggested the uniqueness of Christ is emphasized, and arguments are built on his being the incarnation of God. But when his work is discussed, all that is said of the atonement is vitiated by the old error, which, as usual, is not stated in so many words, that the suffering of Christ, though the suffering of one closely related to God, is not the suffering of God himself. In the very title we have an example of the elusiveness of the author's thought. We are nowhere told what Christ is to be, nor, indeed how he can himself become what he is not now; the whole discussion relates to what Christians ought to be and do. Perhaps Dr. Denney has best hit off the character of this book in few words as follows: "There is a stodgy kind of dogmatism in the world, both intellectual and moral, on re-

ligious subjects, and the flashing of this glittering sword in its eyes may startle it for a moment; but we cannot think that on any of the great aspects of the Christian revelation 'Christus Futurus' [the title of the book as published in England] sheds a light in which we see more clearly." D. F. Estes.

Schüssel zur Offenbarung Johannis. Ein Meisterwerk göttlicher Kunst voll Trost und Kraft.

Von H. Bungeroth, Pfarrer in Rostock. G. Strübig's Verlag, Leipzig, Germany. 1907. S. 160. Pr. M. 2. Geb. M. 2.80.

The author has a spiritual tone and a reverent faith. But his key is in the Theodicy. He sees the outward course of the world history in the Apocalypse. The value of his treatise lies in the devotional atmosphere and practical purpose rather than any special insight into the problem of this very difficult book. It is a little surprising to see no influence of the researches of Sir W. M. Ramsay nor of Dr. H. B. Swete on the subject. The chief light in recent research on the Apocalypse has been in the unfolding of the Roman Empire of Domitian's time as the historical background, the struggle between Christianity and the world power. A. T. Robertson.

II. OLD TESTAMENT.

Old Testament Problems. Critical Studies in the Psalms and Isaiah.

By James William Thirtle, LL.D., D.D. 8 vo., pp. 329. Henry Frowde, New York. 1907. Price $2.40.

In his book, "The Titles of the Psalms", Dr. Thirtle advanced the theory, now accepted by many scholars, that all liturgical and musical titles should be regarded as subscript lines to the psalms preceding. The reputation for ingenuity and originality which the author gained by the publication of that earlier volume will be enhanced by his latest contribution to Old Testament studies.

Dr. Thirtle entered upon the investigations that are recorded in the present volume in the hope of being able to throw some

light upon "The Songs of Degrees", the interesting group of fifteen poems beginning with Psalm 120, and ending with Psalm 134. The author first shows the inadequacy of all previous hypotheses to explain all the facts in connection with this group of psalms. He then advances a new theory which connects this group of lyrics with Hezekiah; not that Hezekiah is the author of all, nor that they were all first composed in his day, for four are ascribed by the titles to David and one to Solomon. What Dr. Thirtle advances for the favorable consideration of scholars is the hypothesis that the title "Song of the Degree" is connected with Hezekiah's recovery from sickness. Fifteen years were to be added to the life of the pious king, and the Songs of the Degress are exactly fifteen in number. The writing of Hezekiah in celebration of his recovery from deadly illness closes with a promise of praise to Jehovah in the temple: "Therefore we will sing my songs with stringed instruments all the days of our life in the house of Jehovah." We cannot forget in this connection that the shadow of the sun was made to return backward ten steps or degrees on the dial of Ahaz, as a sign of Hezekiah's recovery. Moreover Hezekiah was a patron of letters (Prov. 25:1) and devoted to the worship of Jehovah. The story of his life is told with considerable detail in the Scriptures, the Assyrian inscription of Sennacherib giving additonal facts of interest. Dr. Thirtle compares the known events of the life of Hezekiah with the fifteen Songs of the Degrees, and finds for every one of the songs an appropriate setting in connection with Hezekiah's experiences. The five psalms that came from David and Solomon were worked over and adapted to voice the sentiments of worshipers in the days of Hezekiah. With no little skill the author discovers a suitable occasion for each of the Songs of Degrees in the personal history of Hezekiah. Dr.Thirtle's hypothesis seems to suit all the known facts better than any of the rival theories.

Having established his thesis that the Songs of Degrees in their present form are associated with Hezekiah and the stirring events of his reign, Dr. Thirtle next enters upon the larger question of the formation of the Psalter. He first takes

a preliminary survey of the material. He deprecates the attitude of many modern scholars towards the titles. He puts strongly his own view, with which the reviewer concurs, when he says: "The headlines, as a body, are where they have been from time immemorial; and they submit themselves for sane criticism, not for contemptuous neglect." Dr. Thirtle warns against reliance upon verbal peculiarities in seeking the dates of the various psalms, since the Massoretes did so much editorial revision of the Hebrew text.

Dr. Thirtle undertakes to show that Hezekiah was virtually editor of the Psalter as we have it. He thinks he can detect in psalms of various collections within the Psalter evidence that they were composed in the time of Hezekiah or else were adapted by editorial revision to the temple worship in his day. Thus psalms by David by slight revision became suitable for public worship in the days of his great successor. The author is of the opinion that the reigns of David and Hezekiah account for most of the psalms. He finds no *recent* psalms in the entire collection. Even Ps. 137, which is confidently placed by most critics in exile or post-exilic times, is supposed by Dr. Thirtle to voice the feelings of one who was carried captive to Babylon by Sennacherib, and afterwards returned to Jerusalem. The author quotes from the prophecies of Isaiah to show that the attitude of the prophet, a contemporary of Hezekiah, both towards Babylon and towards Edom, was almost identical with that of the psalmist. According to Dr. Thirtle, Hezekiah was a greater man, and a more influential monarch, than history has yet judged him to be.

The second half of Dr. Thirtle's book treats of "King Hezekiah in the Book of Isaiah". The author thinks that the "Servant of the Lord", as protrayed in Isaiah, was primarily Hezekiah. "We cannot but conclude that, from first to last, Kezekiah was before the prophet in this delineation of the Servant of the Lord. However, much the seer may have looked beyond, to One of whom the very best of the kings of Judah could exemplify no more than a weak adumbration, the reigning king could not be out of view. And if, in any sense, a king of the Jews ever furnished a type of the Messiah, what shall

be said of the *role* sustained by Hezekiah, with whom God's dealings were so extraordinary, so full of miracle, so distinctive in character?" Dr. Thirtle regards Isaiah 52:1—53:12 as a prophetic explanation of Hezekiah's illness, as recorded in Isaiah 38, and comes to the conclusion that the two documents relate to a common subject. He also suggests that the reign of Hezekiah supplies the psychological moment for the writing of the Book of Job. He thinks that the center of interest of the last twenty-seven chapters of Isaiah is not in Babylon but in Judah. He finds a portraiture of Hezekiah in various parts of the roll of Isaiah. Hence he discovers no place for Deutero-Isaiah. Of the two references to Cyrus by name in Isaiah 44 and 45 one is supposed to be a later interpolation, and the other the misreading of a single word, by which the common noun meaning "workman" was displaced by the proper noun "Coresh" (Cyrus). Of course, the analytic critics of the day can have little objection to the use of conjectural emendations of the Hebrew text, since they practice this art daily. Dr. Thirtle will find it more difficult to secure the assent of conservative scholars, even though he uses this weapon in the interest of conservative criticism.

The novelty of Dr. Thirtle's conclusions and the force and originality with which he argues for them ought to secure for his book a wide reading. Though unable to follow him in his exaltation of Hezekiah as the vicarious sufferer in Isaiah 52: 13—53:12,and in other important details of his book, we wish to express our thanks to the author for his suggestive and instructive treatment of some of the greatest of Old Testament problems. JOHN R. SAMPEY.

Expositions of Holy Scripture, II. Kings, I. and II. Chronicles, Ezra, Nehemiah, Esther, Job, Proverbs, Ecclesiastes.

By Alexander Maclaren, D.D., Litt.D. 2 vols., 8 vo., pp. 399 and 409. A. C. Armstrong & Sons, New York. 1908.

Dr. Maclaren's Expositions of Holy Scripture are sold in series of six volumes, of which the third series has just appeared. The price of each series of six volumes is $7.50 net. In the present series, four volumes treat of the Acts and the

Gospel of John, while two cover several of the least used and most difficult books in the Old Testament. The average preacher finds little in some of these books to kindle his homiletical habitude, but if he will follow this prince of expositors through these volumes he will marvel at his own lack of insight into the riches of the ancient revelation. Dr. Maclaren is often very happy in the titles of his discourses. Take, for example, "Drill and Enthusiasm", as the topic for a sermon on 1 Chron. 12:33; "Sorrow that Worships" (Job 1:21); "Job's Question, Jesus' Answer" (Job 14:14; John 11:25, 26); "What I Think of Myself and What God Thinks of Me" (Proverbs 16:2). As an interpreter of Scripture, Dr. Maclaren is sane and reverent. He faces difficulties squarely, states them fairly, and answers them with clearness and cogency. He holds firmly to the doctrine of a progressive revelation, and hence he delights in tracing a doctrine to its full growth in the teaching of our Lord and his apostles. The imperfection of the earlier stages of revelation is frankly recognized; but Dr. Maclaren, unlike many modern students, puts the emphasis on the fact that in the Old Testament we have a genuine revelation from God to men.

One of the best discourses in these admirable volumes is entitled "An Ancient Nonconformist", on the text, "So did not I, because of the fear of God" (Neh. 5:15). The preacher praises Nehemiah as a sturdy nonconformist. From many sentences that call like a bugle to independence in thought and action, take as a sample the following: "Unless you resolve steadfastly to see with your own eyes, to use your own brains, to stand on your own feet, to be a voice and not an echo, you will be helplessly enslaved by the fashion of the hour, and the opinions that prevail." Alexander Maclaren has the ear of Christians throughout the English-speaking world to-day, and it is one of the most encouraging signs of the times that such a wise man should be recognized as the greatest living preacher.

JOHN R. SAMPEY.

The Messianic Hope of the Samaritans.

By Jacob son of Aaron, High Priest of the Samaritans. Reprinted from the Open Court, May and September, 1907. Paper, pp. 36. Price 25 cents.

Professor Abdullah Ben Kori, of Pacific University, has translated an essay by the high priest of the Samaritans on "The Christ Whom the Samaritans Expect"; and Rev. William E. Barton, of Oak Park, Ill., has written an interesting introduction to the brief treatise. The high priest has produced a fine specimen of rabbinic exegesis, deducting a mountain of curious speculation from a small modicum of Scripture. It would take a Christian Scientist to get out of all this fanciful exegesis the faintest hint of any connected and consistent doctrine of the Messiah. The three chief proofs that the Messiah will bring forward in attestation of his mission, according to Jacob, son of Aaron, are the production of the ark of the testimony, the staff of Moses, and the omer of manna which was laid up by Moses. This manna will be fresh and sound as in the day it was first gathered.

Jacob, son of Aaron, has a much deeper interest in the sale of copies of Samaritan manuscripts to American and European tourists than he and his small following have in any Messianic hope. In the spring of 1897 I had the privilege of drinking tea in the home of the high priest, and conversed with him concerning his followers, their customs, sacred books, etc. One of his sons visited my tent repeatedly for the purpose of selling me manuscript. Jacob, son of Aaron, and all his tribe will bear watching, if the tourist does not wish to be humbugged.

JOHN R. SAMPEY.

The Servant of Jehovah.

By George Coulson Workman, M.A., Ph.D. 8 vo., pp. 250. Longmans, Green & Co., New York. 1907.

Dr. Workman, who is Professor of Old Testament Exegesis and Literature in the Wesleyan Theological College, Montreal, has been well known in critical circles for some time as the author of "The Text of Jeremiah", a work in which he pleads for a high value for the Greek text of Jeremiah. His partiality

for the Septuagint crops out repeatedly in the volume before us.

Professor Workman informs us that the subject of the Servant of Jehovah has occupied his attention for twenty years. He began to write on it fifteen years ago. He has given to his studies a clearness of thought and expression that makes them easy to read. Every reader must feel grateful to an author who can say with Dr. Workman, "I have rewritten every sentence several times."

Perhaps we cannot do better than to let the author introduce our readers to the scope and aim of his book in his own words: "This volume deals with the problem of the Servant in the book of Isaiah. It is a new investigation of a much debated question, each phase of which is here considered, and treated as exhaustively as its importance seemed to demand. I have striven to make it a complete and comprehensive monograph. My aim has been to exhibit the technical meaning of the term throughout the second half of that book, to demonstrate its collective sense in every place where it occurs, to elucidate the disputed points in connection with each passage, and to show the way in which the New Testament writers have applied the language of that portion of Scripture, which, though Messianic in its application, is not, strictly speaking, Messianic prophecy."

Professor Workman lightly waives aside the view that in certain passages the Servant is an individual, "because comparatively few scholars hold that view to-day, and because it can be clearly shown that, even in the most salient passages, the figure is that of a community, not of an individual." Dr. Workman holds with Davidson that "the Servant is always the Israelitish nation, or the Jewish Church, contemplated by the prophet either from the point of view of its actual condition or from the point of view of its divine vocation.".

The prophet, according to Prof. Workman, was always thinking of the Old Testament Church, and not of the New Testament Christ, when he spoke of the Servant of Jehovah. Even in the fifty-third chapter of Isaiah, "Biblical students", says Dr. Workman, "should understand that the suffering Servant

there described is not Jesus of Nazareth, but the Jewish Church in Babylon". But what of the vicarious sufferings described in that sacred chapter? Do they not point forward directly to Golgotha? Let the author give his view of the kind of suffering described in Isaiah 53: "Vicarious suffering, as taught there, is participative, not substitutionary; so that each quotation, so far as it relates to vicarious suffering, should be explaned in the light of that fact. The voluntary sacrifice of the Servant was not an offering given to God, but an offering made for men. In other words, the suffering borne by the loyal Israelites on account of their rebellious brethren had an influence, not on Jehovah, but on the rebels themselves."

Dr. Workman refuses to have anything to do with a suffering Messiah. He thinks the distinction between the Messiah and the Servant was everywhere observed in the Hebrew Scriptures.

The two chapters on the date of Isaiah 40-66 have little that is new, and might have been omitted from the volume without loss.

Our auothor makes an exhaustive study of the passages in Isaiah 40-53 in which the word "Servant" occurs, and comes to the conclusion that in no passage is the Servant of Jehovah an individual, but always a personified community; "strictly speaking, he is the pious portion, or the righteous remnant, of the nation, but for whose loyalty the worship of Jehovah would have become extinct". He holds that there was a truly ethical reason for the election of Israel to be Jehovah's Servant. "He was chosen on account of fitness and for the sake of service."

The author exalts Judaism, and looks leniently upon Mohammedanism. The work of spreading monotheism, which Judiasm commenced and which Mohammedanism has greatly promoted, Christianity, as the perfect religion, must complete.

The chapter on the Explanation of the Passion, in which the author gives a detailed exegesis of Iaiah 52:13—53:12, seeking to prove that the prophet had in mind the suffering Jews in Babylon, and not an individual who would suffer and die in the place of sinners, is in many respects the most important in the book; and we must avow our firm conviction

that Professor Workman has completely failed to establish his contention. Isaiah 53:4-6 towers immeasurably above the interpretation here set forth. It teaches *substitutionary* suffering, and not mere participative suffering. On this rock the author's well laden ship goes to pieces, and his precious cargo is dumped into the sea.

When he comes to discuss the New Testament quotations from Isaiah 40-66, our author speaks out boldly enough. He thinks that all the quotations are examples of accommodated application. They may claim something in the life of Jesus as happening in order that the words of the prophet might be fulfilled, when as a matter of fact the exegesis of the prophetic language does not yield any such meaning. He even goes further, and denies that there was in the divine mind any such intention as the evangelists assert. "The New Testament writers, having been mostly trained in Judaism, seem, agreeably to the Jewish way of viewing things, to have found a divine intention in the applicability of some Old Testament passages, when, in reality, no such intention existed in the divine mind."

What now will this audacious critic of the apostles do with the teaching of Jesus, as recorded in Luke 24:26, 27, 44-46? He recognizes the fact that the fifty-third chapter of Isaiah was probably one of the passages which Jesus is said to have interpreted to the disciples as teaching the sufferings of Christ, and then remarks: "But, as there is no reference to the Messiah in that chapter, and as there is no prophecy of a suffering Messiah in the Old Testament, the things which Jesus is said to have interpreted concerning himself were applicable to him typically and spiritually, not directly or immediately." Jesus himself said, "Thus it is written, that the Christ should suffer, and rise again from the dead the third day." Our author says, "There is no prophecy of a suffering Messiah in the Old Testament." After a careful reading of every line in Professor Workmans' interesting monograph, we see no reason to think that he is a better interpreter of the Old Testament than Jesus of Nazareth, the Servant of Jehovah.

JOHN R. SAMPEY.

III. SOCIOLOGY.

The New Basis of Civilization. The Kennedy Lectures for 1905. By Simon N. Patten, Ph.D., LL. D. Professor of Political Economy, Wharton School of Finance and Commerce, University of Penn. New York. The Macmillan Co. 1907.

Dr. Patten's name is thoroughly identified with the theory that the explanation of social changes and the causes of social progress are economic. The old civilization was characterized by an economic deficit; the new, by an economic surplus. "Disease, oppression, irregular work, premature old age, and race hatreds characterized the vanishing age of deficit; plenty of food, shelter, capital, security and mobility of men and goods define the age of surplus in which we act.

"The salient feature of the new civilization is work calling urgently for workmen; that of the old was the worker seeking humbly any kind of toil."

In these lectures he works out in a luminous, forceful but sometimes fanciful way the social transformations which result from this transition from social poverty to social wealth. He has chapters on the basis of the new civilization in resources, in heredity, in family life, in social consciousness, in amusement, in character, in social control; and closes with two chapters in which he discusses more specifically the character of the new civilization which is now taking shape and a program of social work which is called for in the present time.

He has a keen sense of the power of social habit, of custom; of the persistence of forms of social thought and social ideals long after the conditions which gave rise to them have passed away. These habits and ideals are the forms of social adaptation to the old conditions; but when conditions change they linger as disturbing and obstructive factors in the social situation. This accounts for many of the phenomena of this transition age. But gradually out of the changed economic conditions there spring up new habits, customs, ideals which gradually displace the old.

Limited space forbids that we should attempt to follow his thought in detail or even to give an adequate outline of it. We can only note a few of the more striking points.

Speaking of social classes, he calls attention to the chronic warfare of early society, caused by the struggle for food-supplies in the age of deficit, and remarks: "It was in such a world, when a man's death was his neighbor's gain, that our social institutions were grounded." "The traits that distinguish them (the social classes) are not additions to the sum of characters possessed by all mankind; they are the effect of a suppression of universal character showing itself on different groups in different ways. * * * * Class qualities represent losses, not growths." The absence of certain human qualities from a group constitute them aristocrats; and the same is true of the middle and the lower classes. The economic forces in the new age are working toward a balanced development of human qualities in all classes. This process is impeded by the persistence of social customs which originated in the age of deficit. "Men are moulded into their classes by the pressure of social things accumulating generation after generation, which finally sum themselves into an acquired heredity, binding men firmly to their places." This old stratification must be broken up, and is being broken up by economic forces. "Thought must be as malisle as action if social institutions are to be remodelled to serve economic ends. * * * * The extension of civilization downward does not depend at present so much upon gaining fresh victories over nature, as it does upon the demolishment of the social obstacles which divide men into classes and prevent the universal democracy that unimpeded economic forces would bring about. The social status, properly determined by a man's working capacity, has now intervened between him and his relation with nature until opportunity, which should be impersonal and self-renewed at the birth of a man, has dwindled and become partizan."

The multiplication of economic opportunities open to men is limiting the power of the strong to exploit the weak, and the massing together of men in cities and in huge economic enterprises is developing in all classes, and especially in the workers, a broader social consciousness and sense of the value of co-operation. This in turn is powerfully modifying the social structure. "Competition solidifies, but co-operation mobilizes

and arrests social stratification by assuming the equality of neighbors." "Individualism and suspicion are the outcome of competition; generosity is a product of co-operation."

Dr. Patten is, perhaps, most suggestive and least convincing in his discussion of the changes in the ideal of character growing out of the transition from the age of deficit to the age of surplus. We read with a distinct shock such words as the following: "The morality of sacrifice is the antithesis of the morality of progress, and the two types contrast each other with increasing emphasis. * * * At bottom sacrifice is a physical and animal trait which has come to us in the course of biological development; and when lifted to a foremost place on the spiritual plane, it at length saps energy because it wrests away the fruits of action, and by pouring vitality into negation and undoing, keeps the world a poorer place than it might be." It is in dealing with this most important phase of life that the author's theory of the economic interpretation of social progress reveals most clearly its inadequacy. His is not the Christian conception of sacrifice. To him it means the throwing away, the absolute loss of the life sacrificed. But the Christian conception is that the life so devoted and sacrificed is not lost at all, rather it comes to its most perfect development, its highest realization, through voluntary sacrifice in the interest of others. "The morality of sacrifice," so conceived, is the very essence "of the morality of progress". And, yet, while his view of this matter is one-sided, inadequate and erroneous, his treatment of the subject is of suggestive value in a consideration of the modifications of the moral ideal which are resulting from the changed economic conditions—a line of thought to which ministers and moralists can hardly fail to give most serious attention if they would deal intelligently with the gravest practical problems of their time.

It would be interesting to call attention to other phases of the argument of these lectures; but space forbids. The advocates of the economic interpretation of social progress are doing a valuable service, although the inadequacy of their theories is manifest.

C. S. Gardner.

Christianity and the Social Order.

By R. J. Campbell, M. A., Minister of the City Temple, London. Author of the "New Theology", "New Theology Sermons", etc. New York. The Macmillan Co. 1907. Price $1.50, net.

The key-note of this book is struck in this sentence taken from the Introduction: "I now regard Socialism as the practical expression of Christian ethics and the evangel of Jesus."

Mr. Campbell describes his conversion to Socialism, and his individual psychology is revealed in the account. It does not seem to have been a difficult feat. Apparently he was not firmly attached to his former views. He gave them up easily and hastily, and, so to speak, on slight provocation. If there was any mental difficulty or struggle involved in the transaction he does not indicate it. And he has adopted the Socialistic theory with an easy, almost flippant, dogmatic cock-sure-ness which is amusing or irritating according to the mood of the reader. Mr. Campbell has a deliciously off-hand way of settling problems that are as old as human thought and over which generations of thinkers have toiled without reaching such facile certainty as he arrives at with one bound of his agile mind.

He discusses first the alienation of the masses from the churches, of which he gives an extreme and pessimistic statement, and unqualifiedly justifies the masses. Of course, he thinks that the adoption of the thorough-going Socialistic program would heal the breach and bring the masses back to the emptied and starving churches.

The Kingdom of God is discussed in four of the most important chapters of the book—first, the Kingdom in Jewish history, then in Primitive Christianity (two chapters), and lastly, in present-day Christianity. In considering the teaching of Jesus he rejects as much of the record as seems to him improbable and accepts as much as seems to him probable. In form the concept of the Kingdom in the mind of Jesus was practically identical with that in the minds of his contempories. Indeed, Jesus is differentiated from his contemporaries only by his superior moral sight and sincerity. He was a true child of his times. Like others, he had the mistaken notion that the Kingdom was to be a political re-

organization of society with the Jews, the people of God, established in supremacy over all other peoples; and like the Apocalyptics of his time he thought it was to be ushered in with miraculous signs and catastrophic wonders. His thought underwent modification in two directions. He was disappointed at the reception of his message by the Jews, and this led him to universalize his conception of the Kingdom; he expected an immediate miraculous revolution and inauguration of the Kingdom and the failure of this expectation to materialize led him to postpone it until his second advent which was to occur shortly after his death.

Mr. Campbell does not unqualifiedly deny the miracles of Jesus, but grants that some of these "supernormal" events may have occured. Especially does he find it difficult to explain away the resurrection of Jesus; but concedes and even insists that *something* "supernormal" must have happened to produce the great psychological change in the disciples.

The conception of the Kingdom in present-day Christianity has, he thinks, very little, if anything, in common with the thought of Jesus and the first Christians. In his own words: "The difference between ancient and modern Christian thought on these points * * * is fundamental, and we are guilty of a want of intellectual honesty if we pretend to ignore it. * * * * It is impossible to hold, with Jesus and his apostles, that the world as it now is constitutes the Kingdom of Satan. * * * * It is impossible to believe that its deliverance will be effected by a catastrophic learning of a new order called the Kingdom of God. * * * * * We know, too, that the New Testament Christians did *not* believe in dying and going to heaven, as we are supposed to do now, and they certainly *did* believe in a personal immortality on the earth plane, a thing not only incredible but repugnant to the modern mind."

Socialism is the true modern version, so to speak, of the New Testament idea of the Kingdom, i. e., the essential thing aimed at in primitive Christianity is aimed at in Socialism; but, of course, in Socialism it is stripped of all the visionary apocalyptic follies associated with it in the mind of Jesus and his disciples. He contends that Socialism, even in its most

grossly materialistic expressions, has really an ethical enthusiasm at its heart. It thus promises to bring in the reign of universal righteousness, in the ineffectual attempt to establish which Jesus lost his life.

Thus by materializing Christianity and spiritualizing Socialism—despite the fact that Jesus maintained that his program was spiritual and the Socialists with equal emphasis maintain that their's is material—he manages to bring them to the same plane; though not quite on the same plane, for according to the logic of this book Socialism is a far more rational and practicable scheme than the Christianity of Jesus.

C. S. Gardner.

The Church and Modern Life.

By Washington Gladden. Houghton, Miflin & Co., Boston and New York. 1908. Pages 221. $1.25 net. Postage 10 cents.

That the Christian church is passing through a critical period, but that it has its great work before it, is the firm conviction of the well known author of this vigorous and timely book. Something of what the church needs to do to gird itself for its work and to become truly the light of the world, these trenchant and stirring chapters are designed to show. The message of the book should commend itself, not only to pastors and teachers, but to intelligent, earnest laymen as well, especially to young men aspiring to social and civic leadership in these critical times. It attempts to make clear that the roots of religion are in human nature, and that it is no more likely to become obsolete than oxygen or sunshine; that, like every living thing, religion grows, is not outside of the sphere of the operation of Him who said, "Behold! I make all things new!" That all religions are rooted in the social nature of man, but Christianity, more than any other, is a social religion, dependent for its culture and propagation upon social organization and the utilization of the social forces; that its primary function is the Christianization of the social order, the transformation of society; that the church thus far has

but dimly discerned the social aims of Jesus, and that a new reformation is called for—the restoration of the social teachings of Jesus to their proper rank and dignity; that for the redemption of society there is needed a further quickening of the social conscience, a re-enthronement of justice and love as the ruling principles of society, a new evangelism and a new and more Christ-like leadership. Since the earliest centuries the possibility of transforming the social order by purely spiritual influences has scarcely dawned upon the church. So long as society was feudalistic or aristocratic, the problem seemed to be beyond her reach; she might hope to improve society, but hardly to reconstruct it upon new foundations. The advent of Democracy has brought home to the church her social responsibilities. In America more than anywhere else the nature of her social obligation has been revealed. Here the sovereign people have pledged themselves to refrain from establishing by law any form of religion, but they have also covenanted together to promote the common welfare. This puts the responsibility for social conditions upon the whole people, and the Christian people are paramount among them. It is theirs, therefore, to see that society is furnished with ruling ideas and organized on Christian principles. "The task," as Rauschenbusch, in *Christianity and the Social Crisis*, says, "seems like a fair and futile dream; yet, in fact, it is not one tithe as hopeless as when Jesus set out to do it. When he told his disciples, 'ye are the salt of the earth; ye are the light of the world,' he expresed the consciousness of a great historic mission to the whole humanity. Yet he was a Nazarene carpenter speaking to a group of Nazarene peasants and fishermen!" To-day his spirit must leap to see the souls responsive to his call. They are sown broadcast through humanity. The harvest field is no longer deserted. All about us we hear the clang of the whetstone and the rush of the blades through the grain and the shout of the reapers. With all our faults and our slothfulness, we modern men in many ways are more on a level with the mind of Jesus than any generation that has gone before. If the first apostolate was able to remove mountains by faith, the apostolate that Christ now summons to meet the

new needs of this new harvest time of history ought to be able to change the face of the earth! The book is a trumpet call to a forward movement for the Christianization of the existing social order. GEO. B. EAGER.

Sin and Society.

By Edward Alsworth Ross. With a letter from President Roosevelt. Houghton, Miflin and Company, Boston and New York. 1908. Pages 167. $1.00 net. Postage 9 cents.

The author of this searching "analysis of latter-day iniquity" is the Professor of Sociology in the University of Wisconsin, already famous as the author of the epoch-marking books, "Social Control" and "The Foundations of Sociology." Of his work on "Social-Control" Justice Holmes remarked in commending it to the president that it was one of the strongest and most striking presentations of the subject he had ever seen. This led the president to read it and that reading called forth the letter of the president herein published. He quotes with approval the Professor's words: "If a ring is to be put in the snout of the greedy strong, only organized society can do it," and adds: "Your book is emphatically an appeal to the general sense of right as opposed to mere class interest." "It is wholesome and sane and I trust that its influence will be widespread." That is as true of this book, of which this is the fourth impression, as of anything the Professor has written. It deals with sin, but doesn't entreat. It's exhortation, as the author says, is not *Be good*, but *Be rational!* "To modify judgments on conduct one speaks to the intellect. That is the method of this book. Its aim is to enlighten rather than to move." It never occurs to the public that sin evolves along with society, and that the perspective in which it is necessary to view misconduct changes from age to age. "Hence," says the Professor, "in to-day's warfare on sin, the reactions of the public are about as serviceable as gongs and stink-pots in a modern battle." "Rationalize public opinion; modernize it and bring it abreast of latter-day sin; make the blame of the many into a flaming sword guarding the sacred interests of society"—that is the timely lesson this little book seeks to im-

press. And surely, if it is rightly *learned,* it may be trusted to move all right. The form of the message is almost too snappy and brilliant. GEO. B. EAGER.

Newer Ideals of Peace.

By Jane Addams, Hull House, Chicago, Author of "Democracy and Social Ethics" etc. New York. The Macmillan Company. 1907.

Miss Addams' discussions of social problems are worthy of a reading by all thoughtful men. She brings to these discussions a mind trained in the theory of social science and trained also in the practical handling of concrete social conditions. This is a combination rarely found. Seeing the problems from both the theoretical and practical point of view, she is capable of contemplating the suffering and struggle of the common people with the detachment of the scientist and with the sympathy of a good woman who has devoted her life to the service of human need.

This little volume consists of eight chapters whose titles are suggestive of the stimulating and illuminating discussions. After the Introduction, which is a very appetizing preparation for what follows, we have chapters on "Survivals of Militarism in City Government", "Failure to Utilize Immigrants in City Government", "Militarism in Industrial Legislation", "Group Morality in the Labor Movement", "Protecton of Children for Industrial Efficiency", "Utilization of Women in City Government", and "Passing of the War Virtues".

Only an indication of the general principles on which the writer insists can here be given; and it is done in the hope that the readers of this review will read for themselves the applications which Miss Addams makes of these principles to the phases of modern life indicated in the chapter titles. Modern city life is characterized by the aggregation of great masses of people representing many national and group types, and this is especially true in the poorer quarters of the cities. The result is inevitably a falling away of the national and group limitations and the emergence of a morality which is simply and universally human. "A deeper and more thorough-

going unity is required in a community made up of highly differentiated peoples than in a more settled and stratified one, and it may be logical that we should find in this commingling of many people a certain valance and concord of opposing and contending forces, a gravitation toward the universal." It is easy to see how the development of this type of social conscience must react against militarism; and our author fervently believes that this process must ultimately put an end to war. But while modern industrialism is reorganizing the very tissues of our moral life, we are still holding on to the ideals and the machinery of government which were developed under and adapted to the militaristic conditions of life. The result is that the methods and procedures of government are not adapted to the actual conditions with which they ought to deal. "It may be found that certain survivals of militarism in municipal government are responsible for much of the failure in the working of democratic institutions." Out of this mal-adaption arises much of the political corruption, governmental friction and social unrest which characterize the age.

The book closes with a chapter in which the ideals and social order which are slowly developing from our industrialism are set forth in sharp contrast with the ideal and order which had their origin in the militarism of the past age.

C. S. Gardner.

The Development of Western Civilization. A Study in Ethical, Economic and Political Evolution.

By J. Dorsey Forrest, Ph.D., Professor of Sociology and Economics in Butler College. The University of Chicago Press. 1907.

The author is conscious of the largeness of his task, which is to pass in scientific review the whole series of social developments that have resulted in our present Western civilization. There is, therefore, no space for details and minute analysis. He deals with everything in the large, and steps from mountain top to mountain top of wide generalization. One chapter of sixty-seven pages is devoted to the "Contribution of Antiquity to Modern Society". "When the Teutonic

peoples came in contact with civilization, they found, for the first time in the history of the race, that the ideas which underlay the structure of human society had been abstracted." The Greeks worked out the intellectual conception of the social *end,* Justice. The Romans worked out practically a rough realization of the Greek ideal. But neither grasped fully the principle of individuality. The Hebrews, whose historic mission culminated in the work of Jesus, contributed this principle and set forth the doctrine that "the individual needed an ideal society in which to function, a society in which the interests of the individual and the interests of the whole should be identical."

In succeeding chapters he points out how the vigorous Teutons received those ideals from the decaying ancient world and under their influences gradually developed out of chaos a new order of society. The Christian doctrine of the Kingdom could, in the middle ages, be realized only emotionally, and hence the Kingdom was conceived of as a social order to be actually attained in the future life and another world; but it hovered over the social chaos as an *ideal* and shed a second light upon the individual. This ideal was mediated in that chaotic medieval world by the Catholic Church, which by the assumption of magical powers gained an extensive authority over ignorant men who were swayed by violent, anti-social passions and thus proved a powerful socializing agency among them. Meantime economic causes were working out an actual social order in which the individual could with increasing effectiveness function as a conscious social unit. First came the organization of agriculture under the feudal system; then the development and extension of manufacture and commerce and the growth of cities, and last this movement has culminated in the industrial society of the present day. Paralell with this development or rather involved in it, has been the organization of society into a great democracy in which the individual is the conscious social unit and realizes at least proximately, the identity of his interests with the interests of society. Thus the ideal of the Kingdom of God is proximately realized in

modern democracy. The author, then, seems to drop the ideal of the Kingdom as no longer operative, as exhausted in modern democratic society, and looks to the science of sociology to develop a scientific ideal that shall guide the social development of the future. Of course, many of his readers will part company with him here, being fully convinced that the ideal of the Kingdom was never so dynamic a social force as it is today, that social progress must consist in its fuller realization, and that one of the most interesting phenomenon of our times is the gradual working out from the scientific point of view of a social ideal which is a reproduction in its main features of the ideal proclaimed by Jesus nineteen hundred years ago.

C. S. Gardner.

IV. PRACTICAL.

Taking Men Alive.

By Charles Gallaudet Trumbull. Young Men's Christian Association Press New York. 1907. Pages 197. Cloth. 60 cents net.

This work by a worthy and loving son is a fine companion volume to go along with the well-known work of the illustrious father, H. Clay Trumbull, "Individual Work for Individuals". That is chiefly a record of actual experiences, grouped by chronological periods, without any effort to make a special study of the method back of the work, or to make a specific statement of the principles underlying the art. The ascertaining, formulating, and illustrating of these principles is the distinctive purpose of the studies in this volume. It is really based upon the experiences recorded in both of the elder Dr. Trumbull's books, "Individual Work for Individuals" and "How to Deal With Doubts and Doubters"; but it draws also on the classic little story entitled "Fishin' Jimmy", by a sister of Dr. Trumbull's, Mrs. Annie Trumbull Slossons. Yet it is truly an independent, up-to-date study of the great subject that today more than ever is commanding the thought and effort of Christian men the world over, "Taking Men Alive" for Christ and in Christ's unfailing and imperishable way.

Geo. B. Eager.

God's Message to the Human Soul.

By John Watson, D. D., (Ian Maclaren). Fleming H. Revell Company, New York and Chicago. 1908. Cloth. Pages 272. $1.25 net.

We have here in worthy form the Cole Lectures of Vanderbilt University for 1907, prepared but not delivered by the lamented author, now in a second edition. The suggestive sub-title is The Use of the Bible in the Light of the New Knowledge. The volume contains an In Memoriam and Introduction by Dr. Wilbur F. Tillett, Dean of the Biblical Department of the University. The book, it is worth saying again, is one of the best that ever came from the author's fertile pen. It was written by request to meet the needs of young ministers in our day. The all-pervading thought of it is that the best result that comes from the new study and the new knowledge of the Bible is the light it throws, and the emphasis it places, upon the Scriptures as God's message to the human soul. Whatever interpretation of the Bible will impart to it this highest ethical significance and value is the interpretation which the author accounts the truest and best, and this regardless of whether it is called "traditional theology," or "higher criticism." While avoiding purely critical questions, he accepts as true some of the results of the modern method of studying the Bible, both because he believes them to be true, and because they seem to him to furnish the best foundation for interpreting the Bible as God's message to the soul. Some sentences and views may be found open to criticism. It is pointed out in extenuation that they are published just as they came from the author's hand, without having been delivered and without his having had the opportunity to give the manuscript a careful and final reading. Certainly, however, the Cole Lecturship of Vanderbilt University is to be congratulated that it succeeded in calling forth from this gifted, clear-headed, Scotch preacher and author a message of such vital interest and lasting value to the Christian world as that conveyed in this substantial volume.

Geo. B. Eager.

Winning Men One by One.

By H. Wellington Wood. The Sunday School Times Company, Philadelphia. Pages 119. Price 25 cents, net.

A volume of incidents from personal experience in winning men for Christ by one who has had long, varied and exceptionally successful experience in such work, and who has a knack for telling about it in a vivid and suggestive way. This he does here under three heads: "Using Opportunities at Home", "At Evangelistic Meeting", "A Traveler Seeking Souls". The book concludes with a list of Scripture verses that have been found of great help in such personal work.

GEO. B. EAGER.

Christian Sanity.

By A. T. Schofield, M. D., with preface by Dr. Moule, Bishop of Durham. New York. Armstrong & Son. 1908. Pages 165. Price $1.00 net.

Bishop Moule vouches for the author of this timely volume as a highly skilled and widely experienced physician who is also the convinced and devout believer in our Lord Jesus Christ and His Word. The topic is one of pressing gravity. We are meeting today on every hand with theories of the spiritual life and with actual or alleged phenomena of spiritual or psychical experience which force upon us the questions: What are these teachings? What are these experiences? What are their relation to the promises and the warnings of Scripture? What is their place in the history of religion, or in their bearing on the salvation of man, physical and spiritual? The bishop's confidence in the authors' high competency and in the specimens of his work on this subject which he had seen in advance led him to welcome the work as one which is timely in a high degree. Careful examination of it leads us to welcome and commend it as, not only timely, but eminently sane, and as likely to help others to the attainment of the Christian sanity which it so admirably sets forth and advocates. The chapters on "What is Sanity in Christianity?" and "Sanity in Revivals, Conventions and Missions", in view of the great Welch Revival and certain extraordinary happenings of late on the foreign field are especially worthy of study.

GEO. B. EAGER.

A Plain Man's Working View of Biblical Inspiration.

By Albert J. Lyman, D. D., Brooklyn, N. Y. Eaton & Mains, New York, Jennings & Graham, Cincinnati. Pp. 47. Price 50 cents, net.

For freshness, crystal clearness and power to commend itself to the common sense of fair-minded men this little book is without a peer within the knowledge of the reviewer. The author is a Doctor of Divinity, but he starts from the ground of the plain man's thought and feeling and maintains that ground from first to last. The address (for such it evidently was at the first) was called forth by a question shot upon the author from a college man: "Can you tell me in what sense, if any, I can *reasonably*" (that word was underscored) "regard the Bible as an inspired and trustworthy guide in life, without waiting to settle all the critical questions?" The correspondent was right, the author felt, in underscoring that word "reasonably". If we cannot have a reasonable faith, let us have none at all. This is Protestantism. Protestantism, however, does not love the noun less because it loves the adjective more. It insists as firmly upon faith, vital and genuine, as it insists that such faith shall be reasonable. "Can't you and your husband live together happily, without quarreling?" asked the Judge of the woman. "No, your Honor, *not happily.*" Reason *and* Faith, now and forever, one and inseparable, is the true formula of the Republic of Truth. "Impossible!" cuts in the metaphysical empiricist, "the two terms are mutually exclusive." "Quite possible and altogether appropriate," answers practical experience; and this little book is simply an expansion of that answer—in the liveliest and most convincing form. Starting from the ground floor of verifiable facts, its process of logic involves four steps—each of them necessary: *First.* There is such a thing as *intellectual* inspiration, and the Bible exhibits in parts a very high degree of this inspiration of genius. *Second.* There is such a thing as *moral* inspiration, and the Bible exhibits in most of its writings a supreme degree of this ethical inspiration. *Third.* The Bible exhibits here and there marks of a *special* and *spiritual* inspiration—involving such insight into the depths of religious truth and the spiritual life of man as to be apparently beyond any natural power of

production possessed by the plain men who, on any theory of the Bible, originated these writings in a rude land and age. *Fourth.* These head-land lights of the Bible are so distributed in the texture of the writings that they become interpretative and corrective of the Biblical record so as to give to the whole Bible substantial unity—so that the Bible *as a whole becomes self-adjusting, self-explaining, self-correcting,* and so practically trustworthy as a guide to duty and to God.

GEO. B. EAGER.

The Religion of a Democrat.

By Charles Zueblin, author of "A Decade of Civic Development," "American Municipal Progress," etc. Published by B. W. Huebsch, New York. $1.00 net.

"What radical democracy demands of religion," might be given as the real subject of this book. The author belongs to the radical wing of the Social reformers of the day, and the claim made for him is perhaps true, that no one is better fitted than he to express their sentiment. He was appointed instructor in Sociology at the University of Chicago in 1892, assistant professor in 1895, associate professor in 1896, and full professor in 1902. He was president of the American League for Civic Improvement for 1901-1902, and is a director of the Chautauqua Press and the American Civic Association and an independent lecturer of no mean distinction and influence. He is a representative and exponent of a school of thought whose idea and object is to democratise all human wants and interests, a process which is to involve the correlation or interrelation of religion and all other human interests. Religion is vital, real and abiding, but every man must have his own religion, must put the stamp of his own personality upon it. It is only vital when it is a conscious, personal possession. The religion he contends for, however, is non-theological and non-ecclesiastical, and attainable only through the democratic state. The church may be a co-operative agent, but it must be subject to the state as the all-comprehensive institution. His ideal religion is democratic religion, religion personal and real but free for all, organized through the parish and the muni-

cipality, presided over and made actual by the state, by democratising art, education and morality, in the public galleries, libraries, school houses, town halls and churches. The millennial dawn of this democratic religion will usher in the new day when all the wants and interests of all the people are thus recognized, harmonized and provided for and, all work for human good becomes an aspiration and an inspiration. "It is good to live for others; it is better to live for all the others. That is the religion of a democrat—the dynamic to secure the realization of the fulness of life for all people." Who can object to according to a man the right to a Utopian dream like that, let him be ever so radical? If the democratic state of man is that in which man is under no sort of subjection, and religion is a personal faith which is "more important than any special faith", what about "authority" in religion? What about "orthodoxy?" Well orthodoxy demands a consensus of opinion chiefly belonging to a remote past. "The impropriety of claiming any faith as authortatively orthodox is manifest if we observe the conflict of the orthodoxies." Religious orthodoxy is simply a form of party loyalty. The decay of authority is not yet complete, nor is its utter decay desirable. Examples of its untimely decay are given—a loss of authority that has "plunged us into a maelstrom of moral and social problems." The work is full of "advanced thought" and Utopian dreams, but it has much in it that will repay careful reading.

GEO. B. EAGER.

The Art of Life Series. The Use of the Margin. With an introduction to the Series.

By Edward Howard Griggs, editor. B. W. Buebsch, New York. 1907. Price 50 cents net.

The worthy aim of this series of brief books is to illuminate the never-to-be-finished art of living—that highest and most universal fine art, that gathers up all the others under itself and gives them place and meaning. This art, like every other, must be learned in practice. There is no thought here of solving the problems or giving dogmatic theories of conduct. The purpose is rather to bring together in brief form the thoughts

of some wise minds and the insight and appreciation of some deep characters, trained in the actual world of experience, but attaining a vision of life in clear and wide perspective. It is not too much to say of the three books of the series that have already appeared that in general they are admirably adapted to their purpose. They will not command assent at every point, but will act as a challenge to the reader's own mind, and should bring him to a clearer recognition of the problems of life and the laws governing their solution, deepen his insight into the mystery and meaning of life, and help to make possible and real for him such a wise and brave and earnest facing of the deeps of life, dark or beautiful, as will enable him to say, "Though I pass through the valley I will fear no evil."

In this first volume of the series Professor Griggs' charm as a speaker to one who has heard him is felt in the printed page. His theme is the use of the margin—our spare hours and moments—so as to convert them into the capital of character, intelligence and power—the utilizing the time one has to spend as he pleases so as to attain the highest culture of mind and spirit. How to work and how to play; how to read and how to study; how to avoid intellectual dissipation and how to apply the open secrets of great achievement evidenced in conspicuous lives, are among the many phases of the problem which the author discusses with his accustomed earnestness, but with a light touch and not without irradiating humor. The treatment is engagingly concrete and practical throughout.

GEO. B. EAGER.

Where Knowledge Fails.

By Earl Barnes. Price, 50 cents net.

This second volume of the series, though by a scientific thinker, is likely to prove to many the least satisfactory. The author's platform is certain to be seriously challenged. His attempt is to give the outlines of a brief in which the relations of knowledge and faith are clearly established. How far he has succeeded each one must judge for himself .While his

attitude is distinctly modern and liberal, his spirit is reverent, and doubtless many will find in his frank, brave treatment of his subject help toward the solution of one of the most interesting if not most vital of present-day problems.

GEO. B. EAGER.

Things Worth While.

By Thomas Wentworth Higginson. Price 50 cents net.

This is a worthy third of the books that have already appeared in this series. If it could be said that any one man links the literature of the nineteenth century to that of the twentieth, the distinction would belong to Colonel Higginson. After a rich and full life as an author, soldier and man of affairs, at 84 he gives us a volume which, though small in size, is full of reminiscence, wise counsel, criticism of life and manners, and homely philosophy. There is nothing old or old-fashioned about it except it be the virtues it possesses or its old-time flavor. In thought and style it carries one back to the best days of Emerson, Lowell and Longfellow. It touches brightly and helpfully many of the preplexing and not a few of the amusing problems and phases of life. It is just like the author to say that one hears chiefly lamentations over what life takes, seldom rejoicing over what it gives. So he invites us to consider some of the joys of life: Friendship, the joy of seeing one's family, or country; the pleasure of public office or service, of literature, of science. In the chapter on "The Conundrum of Human Life", he says: "Grant that universal suffrage and shorter hours of labor, and collective ownership and equalized incomes will remove many of the existing temptations to evil, what is to become of the temptations that remain? Remove every struggle in the world there will still remain the flesh and the Devil." In a chapter on "Truth is Truth" he says: "The Higher Criticism of the Bible is already giving back the book as sacred literature to multitudes who had outgrown the conviction of its infallibility," and he gives this instance of the unconscious revolution: "In the church where I was bred, the First Church in Cambridge, Mass., the prescribed reading of the Old Testament had almost died out and disap-

peared from families and it looked as if the magnificent strains of David would be left unknown by the young when Professor Toy came, full charged with modern knowledge; and how soon the greater part of the congregation was ready to remain an hour after church every Sunday to hear him lecture about Ezekiel and Jeremiah!" The chapters on "How to Elevate the Average Man", and "Peace and Health Heaven's Best Treasurers", are well worth the preacher's attention—as, indeed, the little book is from bginning to end.

Other volumes of the series, we are told, are in preparation. We await them expectantly as signs of the times.

GEO. B. EAGER.

The Mature Man's Difficulties With His Bible.

By Rev. D. W. Faunce, D. D., 12 mo., 200 pages. 75 cents net. American Baptist Publication Society, Philadelphia.

"Your other book helped when I was a young man," wrote a friend to Dr. Faunce about his book entitled "A Young Man's Difficulties With His Bible", "now prepare another on the mature man's difficulties with his Bible, taking up the most modern difficulties, as you have met them in your pastoral work". The present volume, the author tells us, is the result of this advice. It is the "humble effort of one who keenly feels some of the modern objections to Biblical statements, and yet still loves and trusts the book on the study of which he has bestowed more than half a century"—to help, not so much professed theologians, as those busy men who read and think enough to have serious difficulties suggested concerning the Bible. Dr. Faunce, with the ripened knowledge and experience which have come with these added years, has met the questions of such men in a most sympathetic, direct and admirable way in this book.

The topics discussed are as follows: "The Bible and Mathematical Certainty", "The Bible and the Scientific Spirit", "The Bible and the Historic Spirit", "The Bible and Its Morality", "The Bible and Its Methods", "The Biblical Christ and Human Thinking".

The book will be found to posses all the excellencies of style and thought that characterize the earlier work, and will without doubt prove itself equally as helpful and popular.

GEO. B. EAGER.

The Psychology of Inspiration.

By Prof. Geo. Lansing Raymond. Cloth 12mo, xix+340 pp. Funk & Wagnalls Company. $1.40 net.

The main contention of this book is that religious inspiration becomes perfectly credible and rational the moment we accept its purpose and message as suggestive rather than definitive. Professor Raymond writes as a psychologist who has given much thought—and, some have suggested, too much credence—to the phenomena of hypnotism and the subliminal consciousness. By showing that truth is never wholly contained in any statement of it; that the inner, spiritual nature is susceptible to influences not communicated through eye or ear or by word; that these influences are suggestive rather than dogmatic or dictatorial in character, and are, therefore, often ambiguous and inexact in expression, but at the same time, are unrivaled in effectiveness when addressed to a mind that, for development, needs to be made to think, and that is, as a fact, left free to think, he seeks to make clear, also, that the most beneficial results of religion can be experienced in connection only with the most untrammeled exercise of rationality. He believes that, in this age of general education and scientific thinking, religion, in order to preserve its influence over men, must be prepared, without prevaricating or hedging, to satisfy all the requirements of the rational nature. We may grant there is truth in his contention without conceding that he has given us a complete solution of the problem, or following him to his sanguine conclusion that "liberal Christianity is the only logical Christianity." Certainly it is true, as the author says, that while Protestant churches profess to accept the principles underlying the Reformation as to the authority of the Scriptures and the right of private judgment in interpreting them, most Protestant theologians seem reluctant to admit that

these principles should be carried to their logical conclusion, and in this they are but following the examples set by Calvin and Luther. To these examples historians, without exception, attribute the sudden check put in the sixteenth century upon the progress of the Reformation. We may well hope with the author to be delivered from the calamity of a like check put in the twentieth century upon the progress of all Christianity. We welcome, therefore, this endeavor—exceptional in its processes though not in its purposes—to find a way under the light and lead of modern psychology in which all that is essential to the methods and results of scientific and historic research can be accepted, while, at the same time, nothing that is essential to the theory or practice of religion need be rejected. Surely in so far as the author shows that inspiration is suggestive rather than formally definitive, and that creeds should be treated as symbols rather than hard and fast definitions of faith, we can go with him heartily, for he makes good his claim. It is a disappointment though that his treatise is not simpler and more scientific. GEO. B. EAGER.

Our Silent Partner.

By Alvah Sabin Hobart, Professor in Crozer Theological Seminary. Fleming H. Revell Company, New York and Chicago. 1908. Pages 160. 75 cents net.

It is significant that the author takes up in the initial part of this treatise "The Holy Spirit's Partnership with Everybody." Ignoring at first questions about the personality or the impersonality of the Spirit, he calls us to study the idea that prevailed among the holy men of Old Testament times, not the Holy Spirit as a specifically Christian theme. Then he considers consecutively the Holy Spirit's partnership with all Christians, the Holy Spirit's partnership with some Christians, and lastly the practical question, How we Should Deal with our Heavenly Partner. The work is avowedly a devotional study of the Holy Spirit. It addresses itself primarily, not to the critical scholar, nor to the well-furnished minister, but to the inquiring church member who is moved to examine the ground work of doctrinal views about the Spirit. There can

be no more important study for men to-day, the author suggests, than that undertaken here. Ideas on the subject need yet to be formulated, tested, examined, and it may be re-examined, until a definite consistent idea has been reached. To help in this good work is the purpose of these pages. It falls in with the prevailing desire to systematize and rationalize the lines and method of Christian work, which, the author believes, has in it an element of great value. The treatment is sane, the style clear and the booklet, we are sure, will prove helpful to every thoughtful reader. GEO. B. EAGER.

The Form of Baptism in Sculpture and Art.

By John T. Christian, A. M., D.D., LL.D., Louisville, Ky., Baptist Book Concern. 1907. Pp. 250.

The value of Christian art in determining the original form of baptism is not very great. The earliest pictures are probably as late as the fourth century and their interpretation is in dispute. The difficulty of presenting the form of baptism in a picture, especially if the form was immersion, the fact that most of these old pictures have been restored and other considerations make the results of study in this direction exceedingly meager. But those who practice affusion have claimed strong support in these early monuments, and this makes it necessary for the Baptists to consider the matter even for the negative results that accrue.

Dr. Christian has searched diligently and brought together in brief space cuts of many of the most notable baptismal scenes of the early centuries, together with expert opinions favorable to the Baptist position from a variety of sources published and unpublished. These pictures are interesting, but cannot be accepted as representing apostolic baptism. The fact is they do not seem to support the present Baptist practice much more than the practice of affusion. The person being baptized is usually nude and standing in the water up to the breast; the administrator is uniformly not in the water and therefore unable to immerse as Baptists do; in several pictures presented the candidate is in a large kettlelike vessel in which an immersion such as is practiced by Baptists is impossible. Not

cne represents the modern Baptist practice as it seems to the reviewer. A partial immersion is certain in all cases and a complete immersion seems highly probable. But it must have been an immersion by bending the head beneath the water rather than the modern Baptist practice. There is not a single picture that represents the baptism of Acts 8:38 where "they both went down into the water, both Philip and the eunuch, and he baptized him". While we correct the claims of others, let us Baptists not claim too much from these pictures ourselves. The New Testament is our standard. These pictures certainly represent a practice very different from present-day sprinkling and pouring; but the immersion which they represent is different from the immersion practiced by the Baptists today. This seems equally certain. W. J. McGlothlin.

Proceedings of the Baptist Congress at Baltimore, Md.

Baptist Congress Publishing Co., New York. 1907. Price 50 cents.

The speakers who dealt with such living topics as "The Virgin Birth", "The Church and the Wage Earner", "The Organic Union of Baptists, Free Baptists and Disciples of Christ", "The Ethics of Present Day Fiction", and "Fear in Religion", in the late session of the Baptist Congress, are here given larger audience. The interest for those of a theologic turn of mind will probably center in the discussion of the Virgin Birth, opened by Dr. George H. Ferris, of Philadelphia, and further discussed by Prof. F. L. Anderson, of Newton Center, Mass.; Dr. J. W. Phillips, of Binghamton, N. Y., and Prof. John R. Slater, Ph.D., of Rochester, N. Y. The questions of the documentary basis, the mythical theory of the narratives, and whether the doctrine is essential to the Christian faith are all dealt with in a frank and fearless way, and with sufficient liveliness, learning and force to have compelled a hearing, we are sure, and to repay careful reading. Many intelligent laymen and students of sociological and industrial problems will find chief interest in the discussion of the church and the wage earner, by J. E. Sagebeer, Ph.D., of Philadelphia, Edward Holyyoke, D.D., of Providence, R. I., George

D. Adams, D.D., of Baltimore, C. J. Keevil, D.D., of Trenton, N. J., C. D. Case, Ph.D., of Brooklyn, N. Y., Wayland Hoyt, D.D., of Philadelphia, and Robert Boville, D.D., of New York City. But many Baptists, ministers and laymen, will find the question of the organic union of Baptists, Free Baptists and Disciples the *livest* and most kindling question of the lot. The "Proceedings" are everywhere of a character and quality to repay reading. GEO. B. EAGER.

The Memorial Supper of Our Lord. A Plea for Organic Church Life.

By J. M. Frost, Corresponding Secretary, Nashville, Tenn., Sunday School Board, Southern Baptist Convention.

The ordinances of Baptist and the Lord's Supper have often been a bone of sectarian contention. A reaction is now generally evident, and it takes more than one form. Some have lost interest in them altogether, since they have ceased in large measure to be the subjects of controversy; and so there is a marked tendency to treat them as matters of no consequence. Observed as a matter of form handed down by tradition, their significance is neglected and their relation to great spiritual truths and, therefore, to life has dropped out of the consciousness of many Christian people. In a word, with many people they are not felt to be of sufficient practical importance to justify serious discussion, much less controversy. But there is a reaction in another direction, and that is to bring back to Christian people the consciousness of their spiritual significance. Perhaps the controversies that once were waged so bitterly around these symbols gave undue emphasis to their *mere form* in the minds of Christian people, and as mere forms they cannot maintain an important position in a non-ritualistic system of religion. Hence a new interpretation of the ordinances is called for, a non-controversial treatment which emphasizes their relation to spiritual truth. Such a treatment of Baptism Dr. Frost gave us in his book, "The Moral Dignity of Baptism"; and such a treatment of "The Lord's Supper" he has given us in the volume before us.

In his conception of the ordinance as to its position in the Christian system, its symbolism, its relation to Baptism and its restrictions Dr. Frost is, as we might well have expected, in thorough harmony with the conservative Baptist contentions. The significance of the book lies not in any new theories concerning the ordinance nor in any new arguments in support of the theory commonly accepted among Baptists, but in a new and welcome emphasis upon the spiritual significance of the ordinance and its organic relation to the church-life.

The titles of many of the chapters have a spiritual flavor, e. g., "A memorial Service for Disciples","The Christian Holy of Holies", "The Memorial Signet Set in Red", "In Memory of Christ Himself", "Foregleam of the Heavenly Kingdom". He grasps fully the fact that the ordinance was given that it might be a practical aid to spiritual living, that it is this function which gives it a hold upon Christian hearts and a claim to perpetual observance in the churches. "In the presence of the emblems, and by their emblematic power, we face the cross as the world's greatest tragedy, and stand under its appalling shadow. They take us beyond themselves, and beyond the cross, within the vail, to that profounder something of heavenly enactment, wherein God is just in justifying him that believeth in Jesus, and wherein also there is fullness of redemption and remission of sins through the shedding of blood. * * * * Here they are shut in with their Lord, and the ground whereon they stand is holy ground." Unquestionably the best work that can be done in defence of the ordinances against the tendency to depreciate them is so to interpret them as to make them helpful in building up spiritual life in the churches. Those things which are helpful to life cannot sink permanently into insignificance.

Dr. Frost's mind takes delight in an *organism.* He loves to contemplate the inter-relations and supplementary functions of an organic whole. He takes pleasure in thinking of the church as an organism, and emphasizes the function in it of this ordinance. To leave out or to prevent the ordinance is to mar or to destroy the organic unity of the church life, and when thus

marred the church does not give an adequate expression of the Kingdom of God.

"The Memorial Supper" is likely to have a wide reading among Southern Baptists, and will doubtless also find many readers beyond the author's constituency; and, wherever read, will strengthen conservative conviction as to this ordinance, and will deepen the sense of its spiritual significance and value.

C. S. GARDNER.

Baptist Opportunity.

By W. O. Carver, Th.D., Professor of Comparative Religion and Missions in the Southern Baptist Theological Seminary, Louisville Ky. American Baptist Publication Society, Philadelphia. Pp. 72. Price 15 cents.

The booklet opens with the following striking sentence: "Baptists have today the greatest opportunity in history." This sentence is an epitome of the book. The author finds in the "World Conditions", "The Religious Situation" and "The Baptist Situation" an unrivalled opportunity for Protestants in general and for Baptists in particular. The general awakening in Japan, China and elsewhere; the increasing individualism and sense of brotherhood; the gradual spread of religious freedom; the rise of Christianity into the standard by which other religions measure themselves; a world-wide revival of interest in religion ("It is twenty-five hundred years since the world was so universally interested in religion as it is today," p. 31); a growing demand for a simple Christianity, constitute the chief elements in the Baptist opportunity so far as world conditions are concerned.

To meet these conditions the Baptists have numbers, enlightenment, wealth; the unity and self-consciousness of a great brotherhood, a sense of the imperialism of the kingdom of Christ and a new grip on the meaning of our doctrines and ordinances. The demands which this opportunity makes upon the denomination are first of all loyalty to spiritual truth, to the personal Christ, to the church as "the working organization in the kingdom of God", to the ordinances "as the pictured evangel", to the Gospel "as God's love message to a

lost world", to the Bible "as the true record of the infallible Son"; and in the second place "fidelity to the waiting world". "The historical question of moment is not which denomination is prior, but which is primal."

The booklet is a spiritual tonic. It is not foolishly optimistic in prophetic note. It sees the past failures and acknowledges the present weaknesses and dangers of the Baptists, but it holds up before our eyes an opportunity that is a mighty call to heroic endeavor, and it believes the Baptists can meet the opportunity. W. J. McGLOTHLIN.

The Cloud of Witnesses, and Other Semons.

By Rev. J. B. Hawthorne, D.D. Sunday School Board, Southern Baptist Convention, Nashville, Tenn.

The past generation of Baptists has included no preacher superior to the author of this volume of sermons. Indeed, the author is of the present generation, although he insists upon referring to himself rather in the past tense. No man among us is more youthful in spirit or more optimistic in his view of life and the Kingdom of God.

Dr. Hawthorne has a remarkable command of the English language. His style is as clear as crystal. There is not a weak sentence in the book. These sermons exhibit clear thought, careful exegesis, and intense vigor of thought, feeling and expression. The first sermon in the volume, "The Cloud of Witnesses", is one of the most remarkable we have read. This sermon alone is worth far more than the cost of the volume. The sermons also on "Why We Should Serve and Honor all Men, Humility and Its Counterfeits", and various others are sermons of great power.

Dr. Hawthorne's career has been a knightly one. He has advocated every cause of righteousness; he has never wavered in his devotion to the highest ideals; he has been undaunted in his courage, and marvellously skillful and magnetic in his presentation of great truths to his generation. No wonder young men have been so enthusiastic over him, and have loved to hover in his shadow. As one reads these pages, he feels the propulsion of a great character and the urgency of an

earnest soul. Dr. Hawthorne possesses in an eminent degree the temperament and the gifts of an orator. Indeed, there is no living man whom we could name who equals him in these respects. There are men who have gifts of rhetoric, but sometimes their rhetoric runs away with them. There are men who have reasoning powers of a high order, but they may not possess vividness of imagination and feeling to set their logic on fire. There are men with feeling, men who move one profoundly to tears, but who do not always carry weight of thought in combination with feeling. Here we have a man who combines the power of argument, skill in the use of rhetoric, vivid imagination and intense feeling and high literary skill in a unity which is as attractive as it is rare.

Every preacher in the United States should have a copy of this book. This reviewer wishes to express the earnest desire that Dr. Hawthorne will publish other volumes of sermons before he goes hence. Would God that his health might be fully restored, that he might continue his ministrations in the pulpit and on the platform.

E. Y. Mullins.

That Blessed Hope. The Second Coming of Christ.

By Rev. David Heagle, Ph.D., D.D. American Baptist Publication Society, Philadelphia.

The question of the second coming of Christ still engages the attention of students of the Bible. In recent years there has been an increase of interest in the subject. The Christian world has been divided into premillenarians and postmillenarians. In this volume the writer undertakes to mediate between these two views. He takes the position that the question of the millenium is not one which shoud be controlling in our interpretation of the Scriptural statements regarding the second coming of Christ. Holding, as he does, firmly to the view that the New Testament predicts the literal personal return of Christ to the earth, he maintains that the millenium, or a thousand years of perfect piety in the world, should as far as possible be eliminated from the discussion. He bases this statement on the fact that the Scriptures refer to the thouasnd years in only one place, the twentieth chapter

of Revelation, and that as this pasage is symbolic or figurative, it is exceedingly difficult to construct a tenable theory upon it.

In the main, this reviewer agrees with the positions taken in the book, and has for a number of years taught a kindred view to his classes. It seems next to imposible to make out the case either for the premillenarian or the postmillenarian interpretation. The premillenarians, however, have the advantage, as the author of this volume clearly shows, in the many passages of Scripture which exhort believers constantly to watch for the coming of their Lord. The New Testament, beyond all question, gives as the normal attitude of the Christian that of expectation as to his Lord's return. This does not mean that Christ must necessarily return at any given time, but only that the attitude of expectation is the normal attitude of the believer. Postmillenarianism destroys the possibility of such an attitude, as this author shows. The postmillenarian or the premillenarian view, as an elaborate program worked out in detail, it is impossible to establish. Doubtless premillenarians will think that the author does not do justice to the argument of the two resurrections. There are numerous passages in the New Testament to which he does not allude which bear upon the subject of the two resurrections, as cited by premillenarians. The weak points in the postmillenarian view are clearly argued by the writer and in a convincing manner.

There is not much to criticise in the views set forth in this volume. There are, however, one or two points which need attention. The author holds that the resurrection referred to as the "first resurrection" in the twentieth chapter of Revelation is a literal resurrection of the bodies of a special class, as of martyrs or of those who suffered especially for Christ. In his general discussion he says that he proposes to omit "the doctrine of the millenium very largely from our consideration" It will be noted that he employs the phrase "very largely". The inconsistency in his representation lies in the attempt to permit the millenium to modify his general view to a certain extent. He says that any one who accepts his gen-

eral view and still desires to hold fast to the millenium can do even this, provided he modifies the extraordinary glories usually connected with the postmillenial conception of Christ's reign. It seems to the reviewer that the author would have done more wisely if he had omitted the millenium entirely from consideration, after having proposed to do so at the outset. The return to it, even in a modified way, is somewhat confusing. His view of the literal resurrection of the martyrs at the beginning of the thousand years, along with his view that some sort of a millenium is still possible under his general conception, would compel him to hold the view that the martyrs were raised from the dead and went to Christ in glory, and that something corresponding to a millenium took place on the earth during the thousand years. Thus the twentieth chapter of Revelation would refer to a reign of Christ in heaven, with the martyrs raised from the dead, over His Kingdom on earth, which was in the enjoyment of millenial blessings. This is not necessarily an impossible view. The author does not advocate it, nor even suggest it, but his general position would seem to require him logically to hold to some such position as to the millenium. However, he has little to say about the millenium, and only admits it in a tentative way. On the whole, this is an execellent discussion of the subject, and one that ought to exercise a wide influence in the direction of sanity and wisdom in interpreting the great doctrine of the second coming of Christ. E. Y. Mullins.

Life's Tomorrows.

By Junius W. Millard, D.D., Philadelphia. American Baptist Publication Society. 1908.

This is a little volume of seven sermons on the ever-interesting theme, the future life. They indicate a good acquaintance not only with the Bible teaching but with the general literature of the subject. Dr. Millard has organized his thought well and presented it in a clear and attractive style. The sermons were not, it seems, originally written for publication but were published at the request of those who heard them and

felt the inspiration and comfort which they gave. Doutless they will clearify and strengthen the faith of many who read them in the great and solemn realities of the after-life.

C. S. Gardner.

Positive Preaching and Modern Mind.

By P. T. Forsyth, M.A., D.D. The Layman Beecher Lectures. A. C. Armstrong & Son. 1907.

We are accustomed to look to the Lyman Beecher lectureship for something fresh and strong, and in this instance certainly there is no disappointment. Dr. Forsyth seeks in these lectures to set forth the substance of a positive gospel which can be consistently preached by men who accept squarely the main contentions of modern science and Biblical criticism.

He comes early in his discussion to the question of authority in religion which is one of the strategic points in the religious life and thinking of the age. Our authority, he declares, must be both inward and objective. We come face to face with this objective authority in the depth of our spirit. "The more we retire to our inner castle the more we feel the pressure of the not-ourselves and the presence of our Overlord." "The adjudicating faculty which chooses our authority" is not the natural conscience, but the natural conscience redeemed, regenerated. "In the region of mere truth there is no authority. Mere truth is intellectual, and authority is a moral idea bearing not upon belief but upon will and faith, decision and committal." Christ, therefore, the redeemer, the crucified Savior, the atoner, dwelling within the man is the seat and source of authority. The cross is the throne of authority. "The last authority is God in His supreme, saving act of grace to mankind in Christ's cross."

As to the Bible, he does not believe in verbal inspiration. He concedes much to the critics. But he declares that "the true minister ought to find the words and phrases of the Bible to full of spiritual food and felicity that he has some difficulty in not believing in verbal inspiration." He believes that criticism has done much to give us the conception of the Bible as a real book with a real history and development; but

his attitude toward it is reverential and religious rather than scientific and rationalistic. The Bible is sermonic in character; it is "the great discourse" and "is to be interpreted as a sermon is interpreted, and not as a dogmatic nor as a protocol".

He declares that the church must reduce the bulk of its *creed,* i. e., must make the tests of orthodoxy and fellowship fewer than they once were, but that this reduction in the number of required beliefs must be accompanied by an intensification of *faith.* The area of faith, so to speak, must be contracted, but the intensity, positiveness, assurance of faith must be increased. The multiplicity of the tests of orthodoxy diminishes the aggressive, conquering power of Christianity in this age; but, if the church should reduce the number of her demands upon the belief of men, the increased firmness with which she could grasp the central truths and wield them as weapons against the godless world would add to her efficiency.

The "positiveness" upon which he insists with great earnestness and rare eloquence is exemplified chiefly in his contention concerning sin and atonement. Here he is dealing with what he evidently conceives to be the central thing in Christianity. Sin, moral failure, guilt, spiritual impotency and need, divine grace expressing itself in the atoning sacrifice of Jesus Christ, redemption through the acceptance of that sacrifice—these are the things which are of supreme moment in his eyes, and in insistence upon these truths he exhausts the power of his extraordinary eloquence. He believes in evolution, but rejects with all the emphasis of which he is capable the proposition that the evolutionary process renders unnecessary a special and extraordinary act of redeeming grace in the cross of Christ. It is here that he parts company with the "liberal theologians". He sums up the difference between the "liberals" and himself in this pregnant sentence. "The liberal theology finds Christ's center of gravity in what he has in common with us; a positive theology in that wherein he differs." Man's sin and consequent impotency, God's holiness and his great act of redeeming grace in the cross are the subject matter of the "positive preaching" which he contends is the supreme need of the "modern mind".

It would be interesting to discuss the influence upon Dr. Forsyth's thought of the pragmatic philosophy so ably championed by Professors James, Schiller and Dewy; but there is only space to call attention to the fact that he seems to have derived some suggestions and impulses from that source.

There are many who will feel that our author has gone entirely too far in his acceptance of the conclusions of Higher Criticism and of Modern Science in general. Others, of course, will think that he has not gone far enough, that in his main contention he is reactionary. Others, again, will think that he is inconsistent in what he accepts and rejects of the scientific religious theories of the time, that he cannot arrest "the modern mind" at just the point where he himself stands. But whatever one may think as to the merits of his contentions he must feel in this book the force of a vivile personality, a courageous and comprehensive mind, a robust and intelligent faith. It is well worth reading. C. S. Gardner.

The Village and Country Sunday School.

By E. A. Fox, Secretary Kentucky Sunday School Association. The Franklin Printing Co., Louisville, Ky. Price 50 cents. Cloth.

The Difficulties, Advantages and Importance of the Country Sunday School as indicated in the first three chapters of the book are timely and interesting dscussions. The entire volume of 160 pages and 29 brief pointed chapters is devoted to a sympathetic and intelligent consideration of the different phases of an up-to-date village and country Sunday school. It is an admirable book to put into the hands of a country pastor, Sunday school superintendent or teacher.

Byron H. DeMent.

The Pastor's Place of Privilege and Power in the Sunday School.

By E. A. Fox, Secretary Kentucky Sunday School Association. Publishing House M. E. Church, South, Nashville, Tenn. Price 75 cents.

The acute accent has been recently laid on the pastor's relation to the Sunday school agency as a factor of power in the Kingdom of God. Prof. Cox has rendered a valuable service

to pastors and churches by bringing into clear light the pastoral leadership of Sunday school forces: "What Some Leading Pastors Say", "The Pastor's Preparation for Leadership", "The Agencies Through Which the Pastor May Exercise His Leadership", "The Pastor and His Superintendent", "The Pastor and the Parents", and "The Pastor and the Lambs of the Fold", are some of the headings of chapters, which abound in clear and helpful suggestions to the pastor who earnestly desires to discharge his duties relating to the teaching function of the church.

The chapter on "The Origin and Development of the Sunday School" presents the subject in a logical as well as a chronological manner: I. "The Period of Germination", II. "Period of Extension", III. "Period of Organization", IV. "Period of Improvement", V. "Period of Training". The chapter on "Grading the Sunday School" is sane and concise. The last chapter of 30 pages is unusually suggestive and reveals the author's power of accurate analysis. Under the heading of "Studies in Human Nature by Departments" we have a helpful discussion of the periods of growth as indicated by the graded Sunday school: The Cradle Roll, The Primary, The Junior, The Intermediate, Senior or Early Adult, and the Later Adult. What the author says on "How Instincts Become Habits" is very briefly but very happily expressed.

Byron H. DeMent.

V. MISCELLANEOUS.

Die Griechische und Lateinische Literatur und Sprache.

Von N. V. Wilamowitz-Moellendorff, K. Krumbacher, J. Wackernagel, Fr. Leo. E. Norden, F. Skutsch. B. G. Teubner, Leipzig, Germany. 1907. S. 494. Pr. 2. Auflage. Pr. 10 M.

The new edition of this great work is considerably improved, but it was good before. The names of the authors guarantee work of the first grade. The book is Teil I. Abtheilung 8 of Die Kultur des Gegenwart herausgegeben von Paul Hinneberg. Wiliamowitz-Moellendorff writes upon Die griechische Literatur des Alterthums and he is the modern master of this sub-

ject. There is all the fulness of knowledge that one would expect from him. I hardly think, however, that he does full justice to Paul's knowledge of Greek culture though he recognizes (S. 159) the brilliance and epoch-making character of his Epistles. Krumbacher discusses Die griechische Literatur des Mittelalters and no one is better qualified to write on Byzantine Greek affairs. Wackernagel has as his part Die griechische Sprache. In short compass he gives a wonderfully luminous presentation of the Greek language in the light of modern knowledge. In regular order Leo handles Die Römische Literatur des Alterthums, Norden Die lateinische Literatur in Uebergang von Alterthum zum Mittelalter, and Skutsch Die lateinische Sprache. The work is throughout thorough, convenient, up-to-date. A. T. Robertson.

The Article in Theocritus.

By Winfred George Lentner. J. H. Furst Company, Baltimore. 1907. Pages 81.

Dr. Lentner has a good introductory sketch of the beginning of the Greek article in Homer, Hesiod and Pindar. In Theocritus he recognizes an artificial situation to some extent under the influence of the Alexandrian scholars. But the increased use of the article in the Doric Theocritus is quite noticeable. The present book secured the doctorate from Johns Hopkins and it is a creditable piece of work. A. T, Robertson.

Elements of the Comparative Grammar of the Indo-Germanic Languages.

By Karl Brugmann. Translation from the German by Joseph Wright, Ph.D. 5 vol. Lemcke & Buechner, New York.

This translation of Brugmann's masterpiece was completed in 1895 and published by B. Westerman & Co., the predecessors of Lemcke & Buechner, of New York. It is too old to justify a review, but it is too valuable not to mention the fact that Lemcke & Buechner are selling at half price the copies that remain. A. T. Robertson.

Grammatik der Griechischen Papyri aus der Ptolemäerzeit. Lant und Formenlehre.

Von Dr. Edwin Mayser, Professor am Karlsgymnasiums in Stuttgart. Druck and Verlag von B. G. Teubner, Leipzig, Germany. 1906. S. 538. To be had also of Lemcke and Buechner, New York.

I have waited till I have made full use of this valuable treatise, a book absolutely indispensable to the student of the *κοινή*. Any worker in the field of the Greek New Testament will find Mayser a necessity. Deissmann and Moulton are the pioneers in the application of the papyri to the New Testament Greek. Mayser makes such investigation much easier by the orderly treatment of the phenomena which we here possess. Dr. Mayser has all of the German's painstaking accuracy in detail and minute analysis. One is glad to know that Dr. Mayser is hard at work on the syntax of the papyri also. When this volume comes out, the task of using the papyri for the illumination of the New Testament will be much simplified. Moulton and Moulton are at work on Lexical Notes on the Papyri (now running in the Expositor) and Diessmann is busy with his New Testament Lexicon.

A. T. Robertson.

North Italian Painters of the Renaissance.

By Bernhard Berenson, author of "Florentine Painters of the Renaissance," "Venetian Painters," "Central Italian Painters of the Renaissance," etc. G. P. Putnam's Sons, New York. 1907. Pp. 341. Price $1.50 net.

The author of this book uses the pen of a master artist; He shows us clearly the failures and successes of the many artists of Northern Italy during the time of the Renaissance. This book gives a new insight into the development of paintings in this period. A desire is awakened to seek these masterpieces and behold them with our own eyes. The arrangement of the book is excellent. The artists are discussed chronologically. Not the least important part of the book is the list of the painters, their works and where they may be found at the present time. Following this is an Index of Places, giving first the name of the place and grouping under it the works

of art that are found in that city. This feature makes the book exceedingly valuable for students and travelers in that region.

M. B. W.

An Alphabetical Subject Index and Index Encyclopaedia to Periodical Articles on Religion, 1890-1899.

Compiled and edited by Ernest Cushing Richardson. Charles Scribner's Sons, New York. 1908. Pages 1,168. Price $10.00.

This Index contains references to about 60,000 periodical articles from about 1,500 periodicals, together with a brief definition encyclopædia of about 15,000 subjects, giving references to one or more of the best and most accessible encyclopædia articles on each subject. It forms a book of about 1,300 pages printed on extra quality paper, substantially bound in cloth, and costs ten dollars.

The method of the work is the famous Poole index method with several of the more modern features added; (1) the brief definition now becoming familiar in the various "bio-bibliographical" and "topo-bibliographical" reference books; (2) the still further addition of some good encyclopædia reference, to which the user may readily turn for that general information which he needs to "orient" himself with reference to the subject; (3) the giving of author and title in its ordinary though abbreviated bibliographical form, articles being arranged under the subjects in the alphabetical order of authors; (4) the giving of date as well as volume; (5) the giving of first and last page references instead of first page only.

The work constitutes in effect a compact reference encyclopœdea of religious life and thought at the opening of the twentieth century.

While the Index belongs to the order of those practical working bibliographies which necessarily put comprehensiveness above perfection in detail, a good deal of pains has been given to secure reasonable working accuracy. More than 90 per cent. of the articles have been taken, or verified, from the periodicals themselves, leaving, out of 25,000 topics gathered from bibliographical sources and out of a total of perhaps 60,000 references, only about 6,000 references which have been taken from

secondary sources. In this process many thousands of corrections have been made in the references taken from standard bibliographies. The direct references have been verified or twice compared with the original article by the cataloguer.

The Boy Geologist at School and in Camp.

By E. J. Houston, Ph.D. Henry Altemus Co., Philadelphia. 1907. Price $1.00.

The facts of geology are told in the form of a story that ought to interest boys. A. T. Robertson.

Indices to Diatessarica.. With a Specimen of Research.

By Edwin A. Abbott. Adam & Charles Black, Soho Square, London, England. 1907. Pages LXIII, 152. Price 2s. 6d.

Dr. Abbott pushes on to the end of his gigantic task. These Indices will be very helpful to those who have the other volumes of Diatessarica. They were prepared by Dr. Abbott's daughter. The Specimen of Research is about the Sweetening of the Waters of Marah. It is amazing to see all the ramifications in Jewish literature that this subject undergoes. Dr. Abbott makes it all very interesting and luminous and you draw your conclusions out of it all. A. T. Robertson.

The Infinitive in Polybius Compared with the Infinitive in Biblical Greek.

By Hamilton Ford Allen, Ph.D. The University of Chicago Press, Chicago. 1907. Price 50 cents net, 54 cents postpaid.

The author gives a very useful bibliography in connection with his thesis for the doctorate. It is not exactly just to put as a subtitle "Biblical Greek" when he only uses Genesis, the Wisdom of Sirach, II. and IV. Maccabees in the comparison. The term "Biblical" is no longer distinctive anyhow in the linguistic realm. But the book furnishes interesting data about Polybius' use of the infinite in convenient form. Polybius is much more literary in his style than any of the New Testament writers as, for instance, is seen in the use of the infinitive with Greek and in many other ways. Still much is to be learned from him. A. T. Robertson.

The Old Dominion. Her Making and Her Manners.

By Thomas Nelson Page. Charles Scribner's Sons, New York. 1908. Pages 394. Price $1.25.

Mr. Page loves Virginia with his whole heart. Who can blame him? He has a great theme and it is worthily treated in these essays. It is not a connected narrative, but the various essays blend well together. There is the same charm of style together with the elevation of tone that characterize all of Mr. Page's books. Some of these essays, like An Old Neighborhood, An Old Virginia Sunday, are very delightful indeed. The pictures of the civil war and the reconstruction period are only too vivid and realistic. The early portion of the volume deals with Jamestown and the beginning of American history in a very interesting fashion. A. T. Robertson.

The Appreciation of Literature.

By George E. Woodberry. ($1.50 net.)

The Baker and Taylor Company are bringing out an attractive series of books on the appreciation of art—Pictures, Sculpture, Architecture and new Literature. Prof. Woodberry is exceptionally well fitted for this task, being a critic with an artistic as well as a scholarly mind. He emphasizes the necessity for imagination as well as sympathy in a critic, and the growing appreciation of literature as experience grows. He discusses lyrical, narrative and dramatic poetry, fiction and other prose forms, and closes with some admirable practical suggestions. He urges giving young people the world's great books, and for all the reading according to the natural and genuine growth of interest. "The value of a few authors well known and liked is greater to the mind than that of many authors imperfectly mastered; it is what friendship is to mere acquaintance in society." E. B. Robertson.

The Philosophy of Loyalty.

By Josiah Royce, Professor of the History of Philosophy in Harvard University. New York, The Macmillan Company, 1908. Pp. 409. Price $1.50.

In this book Professor Royce lays his contemporaries under a fresh debt for the example and influence of strong, lofty

thinking, clearly and attractively expressed, and this time our debt is for sane and stimulating ethical teaching as well as for well-grounded philosophy. The title well suggests the substance of the book, except that it is a plea for loyalty as well as a discussion of it. The preliminary and tenative definition of loyalty is this: *"The willing and practical and thoroughgoing devotion of a person to a cause"* (p. 16), but the fuller expression of the author's thought is found at the end of his discussion, as follows: *"Loyalty is the Will to Believe in some eternal, and to express that life in the practical life of a human being"* (p. 357). Round this conception of devotion to a great ideal clusters much practical application of the thought to current needs and present dangers. The Self-Individualism, Conventional Morality, the Family, these are some of the themes which find extensive discussion in the light of the philosophy of loyalty, while twenty-five pages are devoted to a keen and seemingly conclusive criticism of Pragmatism. Unfortunately the author seems to fall short of the highest possibilities of his theme when he discusses loyalty in religion, for while he tells us that loyalty "appears to us not only as a guide of life but as a revelation of our relation to a realm which we have been obliged to define as one of an eternal and all-embracing unity of spiritual life" (p. 356), by which he seems clearly to mean personal religion, yet there is a vagueness and uncertainty of treatment which disappoints as we read. He even treats religion as loyalty to "a lost cause", and to this we cannot agree at all. But as a whole the book is remarkably tonic and bracing. It ought to help many, especially in these days when so many are content without ideals.

D. F. Estes.

The Philosopher's Martyrdom. A Satire.

By Paul Carus. Open Court Publishing Co., Chicago. 1907. London: Kegan Paul, Trench, Treubner & Co. pp. 67.

Agnosticism continues with us in sufficiently formidable proportions to merit attack. The author, in this readable satire, attempts to show by means of a story the absurdity of the agnostic philosophy. It is a humorous and satirical tale,

and this is its moral. Mr. Agnosco, in the early part of the story, is a most aggressive propagandist of his views, regardless of apparent inconsistencies, basing his general ethical theory on the foundation of "the greatest happiness to the greatest number". In the end of the book the principle works itself out to an anti-climax for agnosticism. Mr. Agnosco falls among cannibals, who eat him. He dies a martyr to his convictions, and an exemplification of his ethical theory that a man should live with a view to "the greatest happiness to the greatest number". Agnosticism is transient, the author holds, and is a declaration of the bankruptcy of philosophy. The tale is well worth reading, and is successfully wrought out.

E. Y. Mullins.

Health and Happiness. Or an Analogical Study of Disease and Sin.

By Robert Maxwell Harbin, A.B., M.D. The Griffith & Rowland Press, Philadelphia. 1908. Pages 183.

The wonderful progress made by the science of medicine has laid the basis for this study of the spiritual nature of man by analogy. The author, a resident of Rome, Ga., is at once an ardent student of the science of medicine and an earnest Christian. While it has required scientific medicine to rescue man from the influence of centuries of disease and restore him to the original intent of nature, yet the author believes the Christian religion is necessary to extricate him from the lower forms of happiness and point him to the highest ideal of human aspiration. Study of the nature of health and disease imbued the author's mind more and more with the idea of analogy between disease and sin, and the evolution of that thought has resulted in the attempt of this book—the first serious attempt, he believes, to utilize the realm of medical science for such a purpose. The summary of the recent investigation and findings of medical science in the second chapter is luminously informing and interesting, but to the student of religion the chief interest of the volume will center in the chapters on "The Physiology of the Soul", and "The Analogy of Diseases and Sin".

The physiology of the soul is defined as the "Science of spiritual phenomena of souls and their relation to divine laws", or, in other words, "a study of the processes of God in the spiritual nature of man". The soul is conceived of as "The highest faculty of man's immortal nature that enables him to choose right from wrong, the good from the evil; that is exalted by doing right, and suffers from doing wrong; the altruistic spirit of man that derives happiness from unselfish love; * * * the only realm wherein man may find true happiness, feel power beyond, hoping in a future existence, overcoming worldly obstacles", etc. The view presented is elaborately adverse to that of the materialists who argue that the so-called functions of the soul belong to the natural phenomena of man's physical nature. In tracing analogies between disease and sin the argument and appeal are such as to be appreciated less by the layman than by the medical reader, but the hope may be realized that some useful purpose may be served in the case of others who are interested enough in such questions to follow the author through his learned and labored, but not always lucid chapters. We can all, however, see his meaning, and I trust, be willing to take the advice of the preacher, as he suggests in the end: "Let us hear the conclusion of the whole matter: Fear God and keep his commandments, for this is the whole [duty] of man."

GEO. B. EAGER.

A Banker's Views on Religious and Other Important Subjects.

By Theodore Harris. Published by Theodore Harris, Louisville, Ky.

It is not often that we find high literary gifts combined with eminent business success. This volume by Mr. Theodore Harris, however, illustrates the two qualities in an eminent degree. The papers were, some of them, given on special occasions, some of them were written for a Sunday school class of which Mr. Harris was long a teacher, some of them are sketches written for the volume apparently. The collection is one of unusual interest. The first scketch on the subject, "On Visiting My Mother's Grave", is one of the most pathetic and beau-

tiful we have ever read. It is classic in literary expression and appeals to the heart irresistibly. The articles on Trusts is full of good sense, and is forcible and clearly written. The address to the Southern Baptist Theological Seminary is full of good advice to students for the ministry, and one of the wittiest and wisest and from a literary standpoint most successful lectures in the entire volume is that on "Success" delivered before the Louisville College of Pharmacy. This lecture literally bristles with sharp strong points and gleams everywhere with wit and humor. The volume contains articles also on Thanksgiving, Good Friday, Easter, Hope, Love, Prayer, Christmas, Jesus Risen, and various other interesting themes. Apparently Mr. Harris does not know how to write a dull sentence. He believes in Anglo-Saxon words. The sentences are crisp and snappy. His thoughts come in images. There is a spontaneity and flow in his style which is most engaging. This book is packed with wit and wisdom from beginning to end. We commend it most cordially. It is worthy of a most extensive circulation. It can be had from the Baptist World Publishing Company, Louisville, Ky.

E. Y. Mullins.

Jesus. The World Teacher.

By James E. McGee. Jennings & Graham, Cincinnati. Eaton & Mains, New York. Price $1.00 net.

In the writing of books about Jesus Christ there is no end but an ever increasing demand. To make a contribution to the able, varied and voluminous works on Jesus of Nazareth is a worthy achievement for the greatest intellect.

Mr. McGee, in an elegant volume of 300 pages has discussed in an able manner some of the fundamental characteristics that made Jesus the ideal, universal teacher. The volume shows comprehensive scholarship and while not suitable to the average Bible reader, it will nevertheless prove interesting and suggestive to a man of philosopihcal and sociological taste and training. The author has a firm grasp on the essential principles of Christ's teachings as they apply to science, philosophy, theology and life. His style is often terse, graphic

and vigorous,but is marred by an apparent effort to be unique and by the copious use of unusual words of Latin and Greek origin even where Anglo-Saxon terms might be more felicitiously employed. Sentences like the following are neither infrequent nor justifiable: "No mental output dealing with thoughthood or thinghood is anything more than a phantasmagoric passage save as it is the iterance of Jesus' doctrine." The discussion appears in ten chapters with the following titles: "Practical Idealism", "Progressiveness", "Symbolism", "Religion", "Strategy", "Conservatism", "Ethics", "Innovation", "Modernness", "Epilogue".

"Idealism is Mental Salvation." It declares the primacy of spirit, the subordination of matter. "Abstract idealism renders itself impotent through its devotion to theory instead of life." Practical idealism s the union of thought and deed and finds ts fullest expression in the Incarnation, for Jesus was not only a great thinker, but the supreme doer.

Christ's thinking was not stagnant but progressive; it was connected with the past, but had no prison walls. This may be granted and yet the author's assertion that "many of the prophets make God immoral" may be cordially denied. Christ's teaching was in advance of his age as to the primal facts of life, and the value of man.

"Jesus as a diviner of tendencies, a seer of all thought and action as imitation not finality, an appreciator of the past a utilizer of the present, a forelooker into the future, the world's brother man, the interpreter of the divine mind and heart, was pre-eminently progressive."

Christ as a *Symbolist* penetrated into the inmost heart of things, detecting the mystery of all life discovering an abiding unity in the midst of apparent detachment. By parables Jesus converted all life into a universal language. The author's interpretation of several of the parables is very stimulating and suggestive even though one may not agree with his views. As to *Religion* Jesus opposed the spectacular and the formal and emphasized the vital and the spiritual. He "established no lines of cleavage between the secular and the sacred, but gave to all thought and service a true unity."

As a *Strategist,* Christ adjusted all his plans with a view to the complete conquest of the race in mind, soul and life.

Our Lord's *conservatism* was not inert, but sane and progressive. He was open-minded, never holding to the past merely to be traditional, nor making a change simply to be novel.

Jesus considered Ethics as having a two-fold aim: "Individual worth and peace and a social happiness and fortune." He adopted neither the utilitarian nor intentional theory of ethics, but wedded a true theory of morals with a perfect life of practice.

As an *Innovator,* Jesus was a reformer, a maker of all things new, a champion of wholeness. "No thought system has to-day any repute that is worthy of mention exclusive of the view point of Jesus." He gave a new a permanent conception of the Fatherhood of God, the relation of man to his Maker and to his fellowmen, and the office of the Son of Man as the Spiritual Liberator of the race.

It is argued that Jesus in his spirit, methods and attitude was strictly and thoroughly modern. As a practical idealist he "enforced the value of the moral sentiment, the supremacy of spirit, the dynamism of personality, the homogeneity of humankind." His attitude toward dogmatism, his appreciation of moral wholeness, his subordination of the material and the temporal to the spiritual and eternal make the Son of Man independent of time, place and circumstance and entitle him to the unique distinction of *The World Teacher.*

Byron H. DeMent.

What Shall I Believe?

Addresses by the Faculty of the Auburn Theological Seminary, Philadelphia. The Presbyterian Board of Publication. 1908. Price $1.00 net.

The need of a creed for men of thought and conviction can not be rationally questioned. That the Bible furnishes authoritative teaching concerning the great facts of God and man, duty and destiny is the purpose of this volume, of nine scholarly, well-balanced and untechnical addresses delivered by as many members of the faculty of the Auburn Theological Seminary.

In chapter I. Prof. Dullis discusses what we should believe *Concerning Faith.* He says faith is a persuasion based upon evidence as its cause, which has self-commitment to that which is believed *as its result;* or belief is the mental, emotional, volitional response which man makes to evidence concerning truth and reality." He justly criticises faith as mere *assumption* and its contents as a hypothesis adopted with the expectation of verification. It is not a willingness to venture on unproved grounds, but if rational it advances no further than evidence requires and warrants. "Indifference to evidence is the sin of unbelief." Doubt is the downward current of a river, while faith is the incoming ocean tide. Prof. Beecher in his discourse on *God* shows that the Theistic doctrine includes "the law of the persistence of energy" and that to the idea of infinite force exerting itself in all things we must add the idea that this force is spiritual in its nature, hence the doctrine of divine immanence. "I think that men were never more firmly convinced than now that the manifestation of force which we see every where is not merely mechanical, but is in some real sense intelligent and purposive."

Theism also includes the idea of God as transcendent over all things. So God is an infinite, spiritual, self-revealing power back of all things and above all things. The Energy that operates in natural law has intelligence and purpose and feeling and is therefore not its slave but its Master. God is universal Energy, Spirit, Love, Power—an infinite Person.

Prof. Riggs discourses on *Jesus Christ.* As *The Christ of History* the facts of the gospels are essential to Christianity, the church is in no danger of losing any of these facts by adverse attacks or otherwise, and the Christ of the gospels is now more clearly seen than ever before.

As the Christ of Experience, he is the fullest revelation of the character of God; the only way and vicarious means of God's forgiveness; the motive power of the Christian life and the surety of our final and complete redemption.

Pres. Stewart declines his message on *The Bible.* He says our belief about the Bible is affected by our early education and by our intellectual and religious environment. Intellec-

tual integrity and reverence for the Bible may be maintained in the presence of modern thought. Man's primary obligation is to get right with God, rather than with a book. The unity, variety, religious contents and design, creative force, and spiritual quality of the Bible show it to be the word of life. Christianity is not a religion of a book, but a religion with a book. He has no theory of inspiraton but since the Bible finds men it proves itself to be a veritable candle of the Lord. Practically only those parts are inspired which are profitable—which reach the inner life. As a book of light it will stand all critical tests.

Prof. Dullis discusses *Man* as the most exalted part of creation and seems to favor Theistic evolution, and salvation by Christian culture. His style is charming, his thought generally vigorous, but occasionally indefinite.

Prof. Reed discourses in a sane and evangelical manner on what we are to believe concerning *Salvation.* Viewed from the past, salvation is forgiveness; *in the present,* a power and a life; *for the future,* an inheritance. An excellent evangelical sermon.

Prof. Miller treats of the *Church* in a thought-provoking manner, but we are inclined to think that the vast majority of Christian teachers will dissent from at least several of his positions. He lays special emphasis on the three characteristics of the Apostolic church—its democracy in government, variety in external features and unity of spirit. He thinks the apostolic churches differed about as widely from each other as one Protestant denomination differs from another Protestant denomination at the present time.

Prof. Riggs treats of the *Resurrection* in a two-fold aspect: "The Easter Massage or the Actual Historic Resurrection of Christ" and "The Easter Faith or the Significance of the Resurrection of Christ to the Church". His doctrine has a clear scriptural ring that satisfies and rejoices the devout mind.

Prof. Hoyt presents the *Future Life* in a scholarly and comprehensive manner: "The Almost Universal Faith in a Future Life", "The Source of This Belief", "The Teaching of

the Bible on the Subject and the Influence of Such a Doctrine on the Present Life".

Perhaps the author does not claim as much for the doctrine from the Old Testament and from the teaching of Christ as the evidence in the case would warrant, but his discussion is one of the best in this admirable volume of timely, scholarly and conservative discourses. B. H. DeMent.

Bible Truths Through Eye and Ear.

By Rev. Gorge V. Reichel, A.M., Ph.D. Thos. Waittaker, New York. Price $1.00 net.

Education by the use of the concrete is a well-established pedagogical law.

Dr. Reichel has carried out this principle in a timely volume of 50 chapters and 437 pages. While the selection and treatment of the topics are especially applicable to the young, still persons of maturity and culture will find ample reward in a careful perusal of the varied contents. Such topics are discussed as easily lend themselves to concrete treatment. At the beginning of each lecture the illustrative object is named, the best use of the blackboard is indicated and appropriate references to the "New International Encyclopedia" and other standard works are given, followed by a scriptural quotation.

A wide range of information is made tributary to the discussion of each topic and the moral and spiritual application is pointed out. The style is clear and strong and the graphic presentation of the themes suggestive and informing to teachers of Christian truth. Byron H. DeMent.

Huck's Synopsis of the First Three Gospels Arranged for English Readers.

By Ross L. Finney. Jennings & Graham, Cincinnati, 1907. Price $1.00 net.

If one cannot manage Huck's Greek Synopsis, this volume will be handy. The agreement between the Synoptic Gospels is thus brought out more sharply. But one cannot justly set

aside John's Gospel in a Harmony save tentatively, for John has to be reckoned with, whatever some critics may say. But this book has a real service and is useful for its purpose.
Gospel. A. T. Robertson.

The Messages of Jesus According to the Gospel of John.

By J. S. Riggs, D. D., Professor of Biblical Criticisms in Auburn Theological Seminary, New York. Chas. Scribner's Sons, 1907. Pages 374.

We have here Vol. X in the Messages of the Bible Series of Drs. Sanders and Kent. Dr. Riggs has given 71 pages to the many interesting problems that confront us in the Fourth Gospel. He speaks wisely and with comprehensive knowledge on these matters and in short space gives the average reader the main points necessary to the study of the book. Dr. Riggs holds to the Johannine authorship and has good reasons for his position. The bulk of the volume is devoted to outline and paraphrase. The volume is very timely just now as the Sunday school lessons have aroused fresh interest in John's Gospel.

A. T. Robertson.